NATIONAL COUNCIL

OUTLOOK

FEBRUARY 1954

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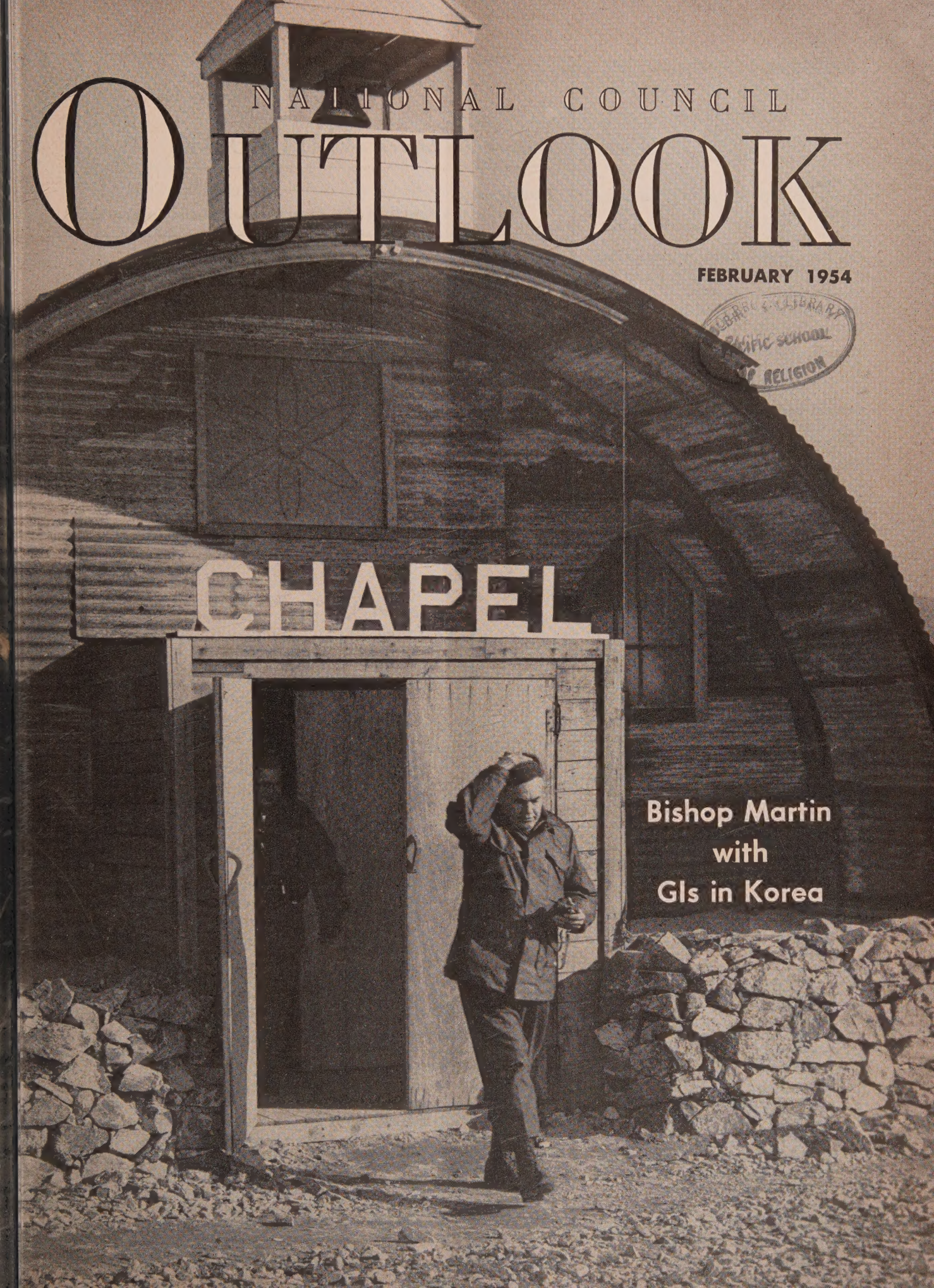

Bishop Martin
with
GIs in Korea

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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1. To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.
2. To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.
3. To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.
4. To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
5. To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.
6. To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.
7. To establish consultative relationships with National Councils of Churches in other countries of North America.
8. To maintain fellowship and cooperation with similar councils in other areas of the world.
9. To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

Vol. IV, No. 2, February 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
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Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
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FAITH KNOWS NO "NO-MAN'S LAND"

Bishop Martin spends Christmas with the GIs and finds they brought their faith with them

By GERALDINE SARTAIN

"The G.I.'s in Korea — that Army of 20 to 21-year-olds — have remarkable understanding of the job they were asked to do for the freedom of the world and they are doing it with real spiritual conviction. We do not need to worry about their morale. It is high. Further, in their search for real values in life, many of them are finding a strong faith and a devotion to religion."

This is the message about their soldier sons brought back to the mothers and fathers of America by Bishop William C. Martin, president of the National Council of the Churches of Christ in the U.S.A., upon his return from his 24-day Christmas visit with our armed forces in Korea and Japan. It was to carry the warmth and friendly greetings of the American people to those sons that Bishop Martin crossed the ocean at holiday time.

"Those boys reflect not only the strength and intensity of religious interest in their homeland and the encouragement of a spiritual interest by their commanders," the Bishop said, "but they display so clearly their own spiritual yearnings.

"Thousands of them came during that snowy, freezing Christmas week to bow in prayer in the chapels they had built with their own hands. As we reached the front lines, where they look across the 2½-mile-wide No-Man's Land of the demilitarized zone to watch the enemy digging in and where the pilots sit in their Sabre Jets ready to take off on a two-minute limit, many hundreds of them came to services, their guns in their hands."

During his trip as the ambassador of 35,000,000 members of the 147,000 Protestant and Eastern Orthodox churches of the National Council, Bishop Martin travelled many thousands of miles. He rode in every type of plane from L-17s and tiny helicopters that hedge-hopped over the mountains of Korea to giant cargo planes into which several large trucks can roll. Since one of his sons was a major in the Air Corps and a pilot in the South Pacific, the Bishop's interest in all forms of aviation is keen. He jeeped many hundred miles, too, and trudged the muddy and snow-blocked hills to the United Nations' furthest outposts.

There he met and talked with as many G.I.'s as possible, prayed and counselled with them, preaching his way the length and breadth of the war-ravaged peninsula. He ate in their messes, slept in their barracks and watched their on- and off-duty activities.

In addition, the National Council's president visited field hospitals, orphan homes, Christian welfare centers, Chosen Christian University, Ewha Women's College, widows' centers operated by Church World Service, an orphanage run by the Maryknoll Sisters and many other institutions. He was honored at a service by the Korean National Christian Council and made an honorary member of the Seventh Division by its commander. He took part in a memorial service for the men from 21 nations who participated in the fighting, held in the snowy vastness of the military cemetery at Pusan.

He was received by President Syngman Rhee of Korea, with whom he discussed international affairs and spiritual matters. President Rhee sent warm messages by Bishop Martin to Bishop Herbert Welch, senior Bishop of The Methodist Church, of whose Council of Bishops Bishop Martin is president. Bishop Welch spent 16 years in Korea; now at 92, he is living in retirement in New York.

Every Courtesy Extended

Bishop Martin was given the VIP treatment throughout his tour, being received by commanding generals all along the route, many of whom attended the special chapel services conducted by the Texas church leader. They all entertained him at dinners and luncheons, including General John E. Hull, Commander-in-Chief of American Forces in the Far East, General Taylor and others. In Seoul he was luncheon guest of U. S. Ambassador and Mrs. Ellis L. Briggs in the beautiful embassy which once belonged to an Emperor of Korea. In Tokyo he was the guest of the Japan National Christian Council and important missionary and educational groups.

Meeting with Cardinal

In the VIP billet in Seoul Bishop Martin and Francis Cardinal Spellman, Roman Catholic Archbishop of New York, also touring the Far Eastern military installations, met and had a cordial handshake. Looking at the tall, broad-shouldered and bronzed Protestant leader enveloped in Army winter togs, Cardinal Spellman commented, "Well, you look quite fit and athletic."

Bishop Martin also met with Korean Vice-president Ham Tai Young, a former Presbyterian minister; with Bishop Hyungki Lew of the Korean Methodist Church, with Rev. Kin Chang Keun (Holiness), chairman of the National Christian Council, Rev. Yu Ho Choon (Presbyterian), general secretary of the council, and with many other Christian leaders.

He was strongly impressed by the fervor of Christian groups in Korea and Japan, by the extent of their welfare and educational work and by the strong imprint they are making upon life in these areas. He predicted that Christianity would make great advances there in the next few years.

"The Christian religion is a triumphant faith," he said. "Ultimately it will determine the religious life of the Orient."

One recent development that won his high commendation was the training of Korean chaplains by our chaplains and their assignment to the ROK army. Three hundred are now so attached, being paid by their own churches. Some are Catholic, a larger number Protestant and a few Buddhist.

Bishop Martin was gratified, too, by the real consecration of the United Nations chaplains, by their great zeal in helping the men solve their personal problems, and by the wide cooperation and support they receive from the army command. The respected place of the chaplaincy today is in contrast with its reception in World War I, the National Council leader pointed out. He had an opportunity to observe the latter situation when he served as a sergeant in the Medical Corps in France.

He considers the growing awareness by military leaders of the spiritual needs of the three and a half million men in the armed forces most significant. Since international tension is expected to continue, thus necessitating a huge peacetime force indefinitely, the American churches are presented with a very special challenge, he believes — a challenge that virtually every denomination is rallying to meet.

On the Korean front the rugged, six-foot Bishop, who was a former college football star, spoke hopefully to the G.I.'s in his Christmas message, broadcast to all the Far Eastern troops by army network, telling them: "The love and compassion of Christ can bring the East and West together and resolve the tensions by which our civilization is

(*Continued on page 6*)

The Cameraman Follows The Bishop

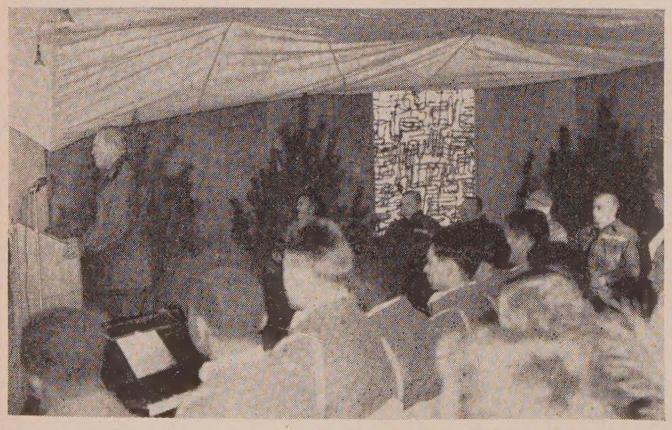
From Los Angeles to Japan to Korea to San Francisco—a pictorial account of Bishop Martin's Christmas visit as the emissary of the National Council

(Photos by the U. S. Signal Corps)

(Left) The Council's president, Bishop William C. Martin (right) and Dr. Ralph Stoody, director of Methodist Information, who accompanied the Bishop, make friends with Korean children at a nutrition center at Suwan.

Bishop Martin says goodbye to his wife and daughter at the Los Angeles airport as he leaves for Korea to visit the GIs.

Japanese church leaders confer with Bishop Martin—Dr. Michio Kozaki (left), Bishop Martin and Dr. Toyohiko Kagawa (right).



The Bishop delivers pre-Christmas sermon to personnel of Third Infantry Division in Korea on his whirlwind trip to the East.

Greeted by 45th Division officers (left to right) Col. John A. Beall, Jr., Chaplain William G. Vincent and William L. Bird.

Leaving for tour of 45th Division chapels with General Harkins (second from right) and party. The Bishop is second from left.

At 46th Army Surgical Hosp.—Chap. Bird (left), Major Kinsey, the Bishop and American Red Cross hostess Miss Jean Boozer.

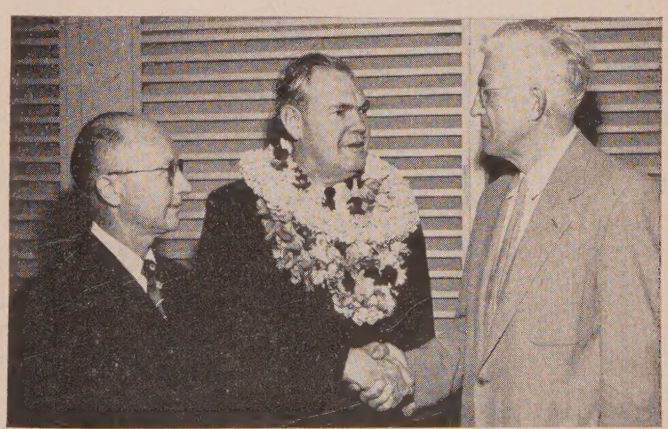
Presenting a Christmas Prayer for the Armed Forces to Gen. Maxwell D. Taylor as Gen. Hull, Far East Commander, looks on.

Eating Christmas dinner with the GIs—Co. "G", 31st Infantry Regiment, 7th U. S. Division during his visit to Korea.

nterpreter Ko Kyung Ae watches Funds Clerk Fennell count ollection at Protestant Christmas service at Yong San, Korea.

Col. John L. Locke, 8th Fighter Bomber Group, former pilot of Pres. Truman's plane, *The Independence*, explains a jet plane.

ptizing new members of Yokohama Protestant church—Miss ilodeau and Miss Takano. At left is Chaplain Homiston.



Hawaiian church leaders, Mr. Gordon A. Cottington and Dr. Leonard Oechsli welcome the Bishop en route home from his trip.

Bishop Martin

(*Continued from page* 3)

threatened. Christmas makes clear the truth that God is at the very center of the world's need."

He called the American soldiers "an army of missionaries," praising them for the schools, hospitals and churches they have built, for the orphanages and nutrition centers they supported even as they fought to restore to the Korean people their homeland. Their tremendous generosity will leave its mark on Korea for 1,000 years, he said. The troops "have planted seeds of goodwill and Christian kindness that will never be uprooted."

He constantly urged the soldiers not to yield to self-pity. The American people will be proud to know, he told them, that they are using their time creatively, and developing themselves so that they can pick up the threads of their life with real maturity when they return.

"It would give your fathers and mothers, wives and sweethearts great satisfaction," he said, "to see the qualities of manhood you are displaying."

In Japan Bishop Martin likewise toured military installations, talking with the men and holding services for them, both before and after his trip to Korea. Greeted on his arrival by Colonel James Wilson, Far East Command Chief of Chaplains, high military officials and Japanese Christian leaders, he visited many Japanese educational and religious institutions and conferred with Kyodan Moderator Dr. Michio Kozaki; Rev. Akira Ebisawa, General Secretary of the Japan National Christian Council; Dr. Yoshimura Abe, pre-war Bishop of the Japan Methodist Church; Dr. Samuel Hillburn, Interboard Committee missionary and personal friend, and with Dr. Toyohiko Kagawa, noted Japanese evangelist and social worker.

Leaving Tokyo by air on Sunday, January 10, the Bishop crossed the international date line and had the pleasure of a second Sunday in Honolulu, where he laid the cornerstone of the new $200,000 First Methodist Church and later addressed a Council of Churches mass meeting.

"Architecture is one of the arts Christians have used throughout the centuries to proclaim their faith," he told the assembled church and civic dignitaries and the public at the cornerstone ceremonies. "It preaches through every minute of the year, as this new building will do. These troubled times are the best times to build. Building is a symbol of growing faith."

The following day Bishop Martin was the guest of honor and speaker at a community luncheon at the YMCA in Honolulu. San Francisco honored him with a banquet attended by 250 community leaders at the First Congregational Church, arranged by the Northern California and Nevada Council of Churches, Rev. Abbott Book, executive director, in cooperation with the San Francisco Council.

Thus the city by the Golden Gate received the National Council leader with the same warmth that the Church Federation of Los Angeles displayed in its farewell to him in mid-December. More than 350 leading Southern California churchmen bade him Godspeed at a breakfast at the Biltmore, over which Dr. Forrest C. Weir, federation executive director, presided. Representatives of four major faiths — Protestant, Roman Catholic, Jewish and Greek Orthodox — attended in the persons of Rabbi Alfred Wolf, president of the Board of Rabbis of Southern California; Monsignor Martin McNicholas, representing Cardinal McIntyre, and Rev. Kallistos Samaras, representing Archbishop Athenagoras.

Bishop Martin counseled his breakfast hosts to have "fortitude, patience and the kind of courage which can endure to meet the troubled tests of today.

"One of the obligations of the church in America today," he said, "is to help our people understand that the peace we hope for and pray for is not to be attained on the same basis that was possible 100 years ago. However, we must not lose the hope and the dream of the coming of that kingdom of which the angels sang above the Judaean hills."

Church and civic dignitaries accompanied Bishop Martin to the airport and gave him two plaques for presentation in Korea. One contained a Christmas prayer for our armed forces. This he presented to General Maxwell Taylor, Commander of the Fifth Army. The second, a message from the Christians of the United States to the Christians of Korea, was received by the Korean National Christian Council at ceremonies in Seoul.

All of Bishop Martin's arrivals were chronicled by newspaper, newsreel and television men and photographers; in many instances special press conferences were set up and stories of his activities were carried widely by the press of Japan and Korea, and the Army daily *Stars and Stripes,* as well as in America.

He was accompanied on his whirlwind tour by Dr. Ralph Stoody, executive director, Commission on Methodist Information, who was loaned as public information officer to the National Council of Churches.

Bishop Martin's report to his home town, Dallas, Texas, was made at a large interfaith mass meeting, and to the National Council at a special dinner meeting of its General Board in New York, January 19.

Visits Welfare Centers

Amputees

With the amputees, Bishop Martin viewed a board studded with all kinds of locks and ten to 15 other devices. Here the amputees ran races learning to open the locks and operate the devices in jig time with their artificial arms equipped with hooks. Amputees who have lost a leg are badly in need of old artificial limbs, the Bishop found. Expert Korean craftsmen rehabilitate these old-model pieces of equipment, whittling them, changing the hardware at the joints, making them quite usable. A drive could well be conducted to collect them.

Severance Hospital

When Bishop Martin visited famous Severance Hospital, interdenominationally operated in the heart of Seoul, he was told that one-third of the doctors in Korea are graduates of Severance Medical College.

Centers for Widows

At the centers for widows, these young women are taught to use sewing machines to make useful garments for sale. They sit on the floor to cut out their patterns, to sew by hand and to press, only rising to use the machines. They never have enough machines, so Bishop Martin suggests as a good project for any club the gathering of old machines and their reconditioning, or the purchase of new ones to send to Korea. The old-fashioned treadle or hand-turned ones are preferred. Electric machines are of no use, since in most places current is lacking or the voltage is different. . . . In most cases these young widows will not remarry. This would be considered lack of proper respect to their departed husbands. Further, with the shortage of men of marriageable age, these women would take second place to young unmarried girls.

Boys' Shelter

Bishop Lew took Bishop Martin on a craft provided by the Navy to inspect a project that will remove 1,000 beggar boys from the streets of Seoul to Genu (True Friend), an island off Pusan. A new house of stone and mud built for 200 boys is now being expanded to house 1,000. United Nations will furnish food and clothing and the Methodists will pay for and supervise the housing, medical care and vocational training.

A Christian Who Works At It Daily

AFTER 50 years of denominational and interdenominational church service and leadership, Cleveland E. Dodge, New York business executive and civic leader, is the 1954 winner of Protestantism's highest award to a layman.

By vote of an electoral college of 1,400 churchmen, he will receive the Russell Colgate Distinguished Service Citation, given annually for outstanding achievement in Christian education. The announcement of the award was made by Rev. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches.

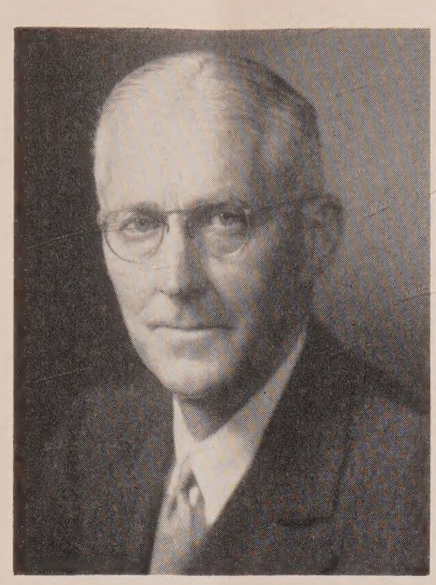
The presentation will be made at a public mass meeting in Emory Auditorium, Cincinnati, Ohio, on February 9, at which Charles Templeton, National Council evangelist, will deliver the theme address on "A Total Witness in the Teaching Task." The meeting will be part of the week-long meeting of the Division, which represents the Christian education work of 39 Protestant denominations having a total membership of 41,000,000.

Vice President of Phelps Dodge Corporation and a director of half a dozen major banks and industries, the 1954 Christian "layman of the year" has for half a century taken a large share of leadership in local church and city religious and civic programs.

A member of the Riverdale (N. Y.) Presbyterian Church since 1904, he has been chairman of its board of trustees for the past 33 years. For 30 years he was its Sunday school superintendent and for eight years previously a Sunday school teacher.

For the past 30 years he has had a part in the interdenominational work of Christian education. He was a charter member of the board of directors of the Metropolitan Federation of Daily Vacation Bible Schools. For seven years he was president of the Protestant Council of the City of New York, and he is currently chairman of its board of directors. He was for three years chairman of the Interdenominational Committee for Released Time; and for many years has been a member of the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics, Inc.

The presentation is set for a public mass meeting of the Division of Christian Education and the ceremony will be conducted by Dr. Knoff. The meeting will be one of the highlights of the annual gathering of Christian educators, held in Cincinnati this year for the second time.



CLEVELAND E. DODGE

The distinguished service citation, given only to laymen or laywomen, was first awarded in 1944 by the International Council of Religious Education, now the Division of Christian Education of the National Council of Churches.

The citation memorializes the active role played in the worldwide field of Christian education by Russell Colgate, who died at his home in West Orange, N. J., July 31, 1941. Mr. Colgate, among other notable contributions, was the co-founder of the daily vacation church school movement, which started in New York City in 1901 and spread in a half century to touch the lives of five million children. In 1926 he was elected president of the International Council of Religious Education — the cooperative instrument through which 90 per cent of the Protestant churches of the United States and Canada share common interests and responsibilities in Christian education—and served continuously until his death.

James L. Kraft, late Chicago businessman and long-time treasurer of the ICRE, was the first recipient of the Russell Colgate award, which has been given to nine laymen and one laywoman. Others honored were: Mrs. Clifford Heinz, Pittsburgh, 1945; Alfred H. Avery, Boston, 1946; Thomas J. Watson, New York, 1947; Robert Garrett, Baltimore, 1948; James Park McCallie, Chattanooga, 1949; Ralph Neal McEntire, Topeka, 1950; Dr. Hugh Stewart McGill, Auburn, Ill., 1951; Harry Elwood Paisley, Philadelphia, 1952; and Fred W. Ramsey, Cleveland, 1953.

Mr. Dodge has also been active in YMCA work in New York. He has been a member of the Y's board of directors for 31 years, was its president for ten years, has been chairman of the executive committee for 18 years, and long a member of the Boards of Management of the Institute and Intercollegiate branches.

In other civic activities he was director of International House for 28 years, and was a director of the New York World's Fair and of its Temple of Religion. For the past 14 years, he has been a director of the Greater New York Fund and for 29 years a trustee of the American Museum of Natural History.

His interests have likewise carried him to prominence in national and international affairs. For the past 30 years he has been a director of the National Council of Religion in Higher Education; for 36 years a member of the International Committee of the YMCA and for 17 years its chairman; for 36 years a trustee of Teachers College, Columbia University, and board chairman for 21 years. Since 1930 he has been president of the Near East Foundation and since 1947 a trustee of the Grant Foundation. He has also been president of the Woodrow Wilson Foundation, a trustee of the Laura Spelman Rockefeller Memorial, and for 21 years a trustee of the Spelman Fund. From 1941 to 1945 he was alumni trustee of Princeton University.

Washington Office Expands

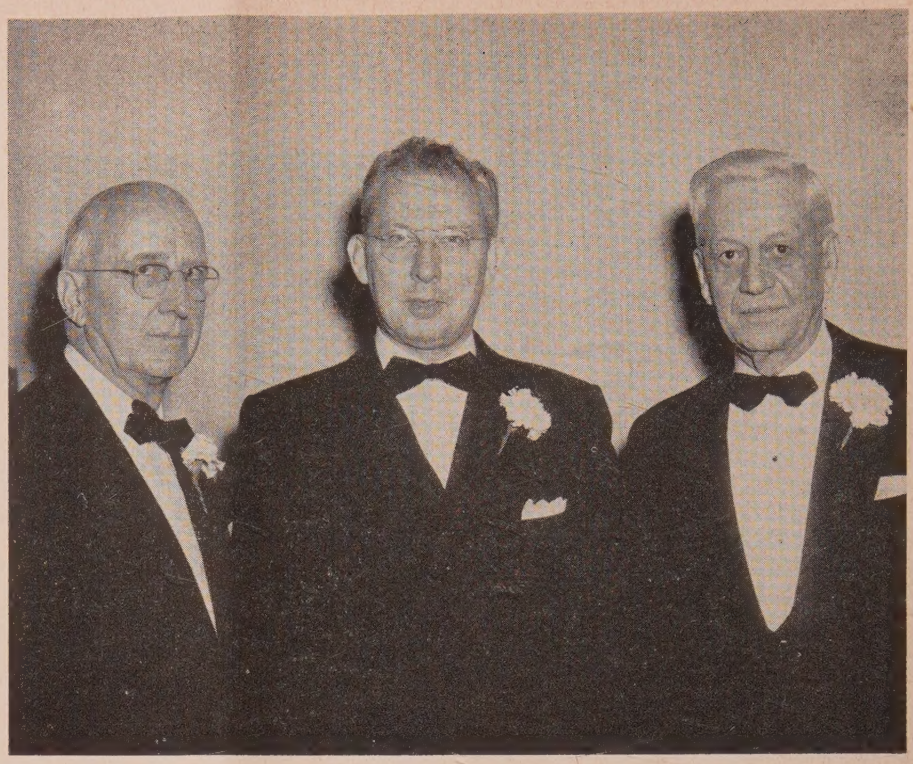
The *Washington Post*, in a series of articles on "Headquarters Washington," carries one, on January 3 by Kenneth Dole entitled "Capital Is Becoming Religious Hub."

After describing the work of the National Catholic Welfare Conference, Mr. Dole says:

"The Protestant opposite number to NCWC, the National Council of Churches, has general offices in New York, Chicago and Washington. Opened a year and a half ago, the Washington office, with a staff of five, is only a small part of the main body.

"But its importance is recognized by the Council, which sent a top-notch executive to run it. Under the Rev. Earl F. Adams, personable, sagacious, with a distinguished record, the office has already proved its worth and started to expand — quite modestly. This month the staff will be increased by two. That may be an augury of bigger things."

The Dutch Began It 300 Years Ago

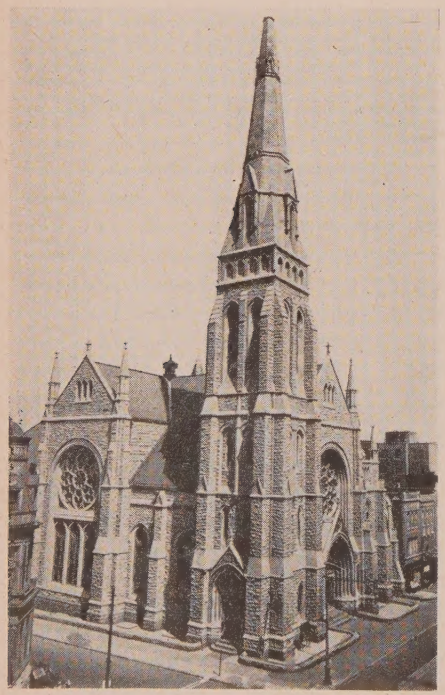


The pastors of Brooklyn's three oldest churches: (left to right) Rev. Cornelius B. Muste, Old First Reformed Church; Rev. Stanley S. Slingerland, Flatlands Dutch Reformed Church, and Rev. Henry A. Vruwink, Flatbush Dutch Reformed Church.

THIS month Brooklyn, City of Churches, celebrates a birthday—the 300th anniversary of Protestantism in the borough.

Early in the year 1654 Rev. Johannes Megapolensis, minister of the Dutch Reformed Church of New Amsterdam, came from Manhattan Island to the western end of Nassau Island—now Long Island—and organized the first churches: Dutch Reformed Church of Flatbush; Flatlands Dutch Reformed Church; Old First Reformed Church.

To these churches Rev. Johannes Theodorus Polhemus came to preach, at first under an informal arrangement, then with an authorization signed by Governor Peter Stuyvesant himself.



Two of the oldest churches—(left) Old First Reformed; (right) Flatlands Reformed.

It was after the Revolutionary War that Brooklyn became the City of Churches as other denominations built houses of worship – the Methodists, the Episcopalians, Presbyterians, Baptists, Congregationalists, Lutherans, AME and AME Zion. The historic African Wesleyan Methodist Episcopal Church and the AME Zion church were stations on the underground railroad in pre-Civil War days, while Rev. Henry Ward Beecher turned over his pulpit in Brooklyn's Plymouth Congregational Church to fiery abolitionist Wendell Phillips. New York auditoriums refused Phillips their platforms.

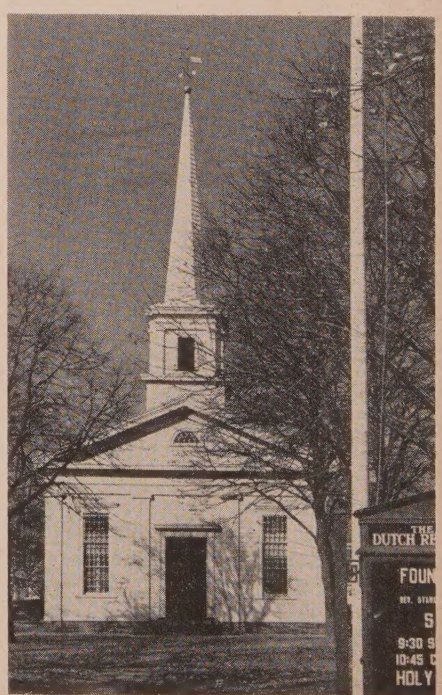
Even before the Civil War the churches had begun working together—a practice that became increasingly important in meeting the ever more complicated problems of urban life.

In 1816 Protestant laymen of several churches formed the Brooklyn Sabbath School Union to give "gratuitous religious instructions to children on the Lord's day." In June of 1829 the Union held its first parade and celebration with 400 students taking part. This annual parade now has more than 100,000 children marching in it every year.

In 1829, too, the Protestant denominations formed the City Mission Society "to care for the economically and spiritually distressed." More than a century later, the City Mission Society combined with the Federation of Churches to form the Brooklyn Church and Mission Federation, now the Brooklyn Division of the Protestant Council of the City of New York.

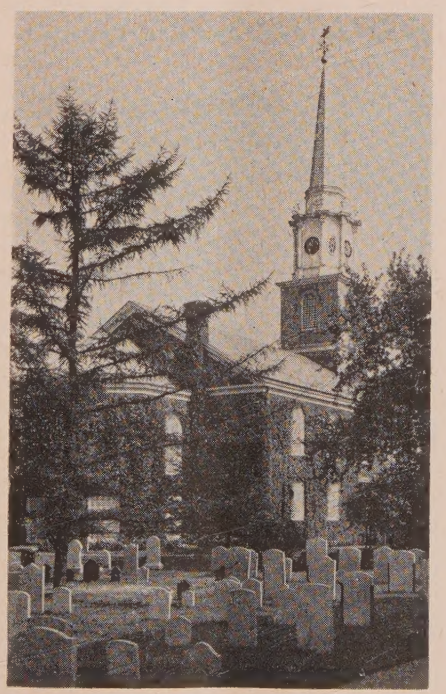
Over the years, Brooklyn had changed from a city largely Dutch and Yankee to a multiple-community, whose people were of many races and cultures and religious backgrounds.

After World War I, there was a Ku Klux Klan threat in Brooklyn—a threat that was choked back quickly by the churches that spoke out for democracy. Noteworthy among the voices that spoke



Even in 1872 the annual Sunday School parade in Brooklyn (left) was an impressive event. Nowadays the top hats have disappeared and the skirts are a little shorter, but the great parade hasn't changed much really. (Below) more than 100,000 youngsters marched in the parade last year.

(Left) Dr. S. Parkes Cadman. (Below) Flatbush Reformed Church.



ot were those of Dr. S. Parkes Cadman, astor of Central Congregational hurch; Monsignor John L. Belford of he Roman Catholic Church of the Naivity; and Rabbi Alexander Lyons of e Eighth Avenue Jewish Temple.

Dr. Cadman, one of Brooklyn's greatst Protestant leaders, was America's rst radio preacher. His place on "Naonal Radio Pulpit" is filled now by Dr. alph Sockman, president of the Protstant Council of New York City. Dr. adman was also president of the forer Federal Council of Churches, and elped establish the National Conferce of Christians and Jews.

Two of Brooklyn's churches are exmples of how Brooklyn itself has anged since the days of Dominie Polemus, and how the churches are adaptg to meet new situations.

The dominie's congregations were utch; but at Cuyler Memorial Presbyrian Church, Rev. David Corey has a ngregation that includes a truly wonerful mixture of people: Iroquois, Mohawk and San Blas Indians; Syrians, Italians, Spanish-Americans, Brooklyn-born Negroes and whites, and one member who was born in far-off Sumatra.

Even more symbolic of the city today is the church of the Open Door, the first church to be built on the grounds of a public housing project. It, too, is interracial, and is also the first truly interdenominational church in the country —a sign, perhaps, of things to come for other cities.

Next spring, key denominational leaders in Brooklyn plan to meet and discuss a united strategy for the borough's inner city and its spiritual needs.

This year, all of Brooklyn's church people have joined in the celebration of the 300th church anniversary.

The observances began last month with Dr. E. Stanley Jones' two week series of Spiritual Awakening Services held in Brooklyn churches. These services, attended by more than 10,000 people, have been followed by a home visitation evangelism program.

At the end of January, 1,600 persons came together for a banquet at which church members, ministers and government officials paid tribute to the tercentenary and the contributions of the churches to the life of the city.

A Stranger Visits Main Street

By DONALD C. BOLLES

A "STRANGER" will make his appearance on America's "Main Street" sometime next May. It will be virtually a new experience for him. All over America Protestants have been looking longingly, and albeit impatiently, for him.

In mid-May they will find him in their news-stand. He can be spotted easily because of his conservative clothes. The jacket is in sharp contrast to the firereds and canary-yellows that can be seen far down the street. He will be lodged right alongside the daily newspaper, lurid-jacketed whodunits and pulp westerns.

For less than the price of a week's supply of newspapers folks can take him home.

The "stranger" is not a person but a Protestant-inspired book in the popular pocket size.

All of which is by way of saying that the National Council of Churches is making an experiment in distributing Christian-centered literature through channels that reach the non-churchgoer as well as the Christian — the corner news-stand.

The book asks the challenging question, "Where do Christian ethics fit in a society based on self-interest?"

Marquis Childs, celebrated Washington columnist and author, collaborating with Douglass Cater, has written the book, "Ethics in a Business Society." It is a popular interpretation of the series on the ethics and economics of society, based on the study by the Council's Department of the Church and Economic Life.

The Childs interpretation, "Ethics in a Business Society," will appear in regular book size in mid-March. Like the others, it is published by Harper and Brothers.

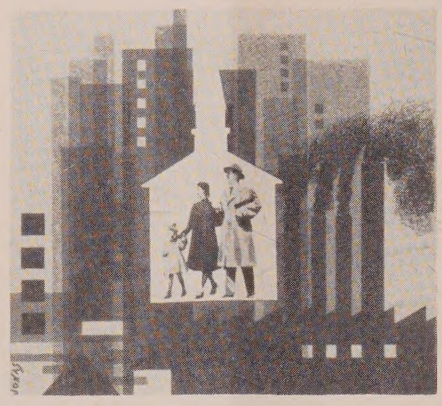
The mass distribution test will start May 26, when a pocket-sized edition is brought out by the New American Library of World Literature, Inc.

The distribution of this paper-covered, 35-cent edition will represent a joint effort by the New American Library and the Council.

The Council's Department of Publication will rely on denominational publishing houses and councils of churches. Through them many religious book stores, as well as individuals, will be reached.

The New Library, probably the largest American publisher of low-priced books, will utilize 100,000 news-stands and bookstores, throughout the country.

Dependent upon advance orders, the



Childs-authored Mentor edition may run anywhere from 200,000 to a million or more copies.

The Council's economic life department, as well as the distributors, is looking forward to the results of what amounts to the first test of the mass market by Protestants.

Says the department's director, Dr. Cameron P. Hall:

"One of the objectives of the three-year-long study of the goals of economic life by a group of distinguished scholars is to challenge the thinking of the men and women who work in business, industry, agriculture and the professions.

"From the start of the study we have recognized that unless wide distribution was effected, the results might suffer the fate of many other scholarly efforts and reach only the few.

"But it seems this is not destined to happen. Through the splendid efforts of Mr. Childs and Mr. Cater, who responded to our suggestion to write a popular interpretation, and the willingness of the New American Library to publish it, the results of the study will be made as accessible to millions as the daily newspaper.

"The unknown question is whether they will take advantage of this opportunity to read about questions faced daily by all who work for a living. For the people of our churches who have been concerned about the fact that no literature or magazines about Protestant convictions are available on the newsstands, this experiment affords an opportunity to help answer the question in the affirmative. It could open new vistas for mass distribution of Protestant-sponsored books across America."

MARQUIS CHILDS

Sarah Chakko Dies

Sarah Chakko, one of India's greatest women Christian leaders, died last month of heart disease in Lucknow, India. She was 48 years old.

She was principal of Isabella Thoburn College in Lucknow, a vice-president of the World's YWCA, and one of the presidents of the World Council of Churches. Last year in Lucknow she was host to the World Council's 90-member Central Committee, which includes church dignitaries from many countries of the world.

Miss Chakko herself was a member of the ancient Syrian Orthodox Church of Malabar, one of the oldest Christian churches in existence.

Born at North Parur, in Southern India, she held masters' degrees from Queen Mary's College for Women in Madras, and the University of Chicago. She also studied international law at the University of Michigan and has several times visited the U. S.

She was the president of the Student Christian Movement of India, Burma and Ceylon; served on the Board of Christian Higher Education and on the National Christian Council of India; helped establish the YWCA's Graduate School of Social Service in Delhi — the first of its kind in India; she had set up the World Council's Commission on the Life and Work of Women in the Church. She will be long remembered.

She will be particularly in the minds of millions of the world's women on the World Day of Prayer, March 5, this year.

Each year the service is written by a woman leader or group of women in a different country. This year's service was written by Sarah Chakko; and when the women gather for the World Day of Prayer this year, they will be using the prayers she wrote for them.

National Council Decries Persecution in Colombia

Government Action Called "Indefensible" In Letter Approved by the General Board

By Fletcher Coates

COLOMBIAN Protestants who have been struggling to retain their religious freedom against five years of persecution are assured of the support of the National Council of Churches in a message condemning the virtual blackout of Protestant activity ordered in sparsely settled rural areas comprising three-fourths of the country's territory.

The National Council made known its condemnation of the "indefensible" action of the Colombian government in a letter to the Evangelical Confederation of Colombia—a rough counterpart of the U.S. council of churches. The letter, approved by the General Board in New York January 20, called "unjust and distressing" the order issued by the Colombian government September 3, 1953, which would wipe out Protestant activity in 18 largely rural areas in a nation of more than 11,000,000 people.

The Confederation, in asking Christians everywhere to pray that "the Church in Colombia may be delivered from the unjust and cruel intentions of the civil government," has cited the order as the latest incident in a series of anti-Protestant measures dating back to 1948.

In a summary of the tragic results of this period of violent anti-Protestant action, the Confederation cites:

51 Protestant men, women and children "murdered because of their religious beliefs."

73 church buildings destroyed or damaged.

110 church-supported primary schools forced to close, thereby depriving 1,000,000 children of a means of education.

The Confederation maintains that the September order contravenes not only the constitutional guarantees of religious liberty but the Universal Declaration of Human Rights, and the charter of the Organization of American States—both of which have Colombia's approval.

In urging action by the General Board, Dr. Reuben E. Nelson, American Baptist leader said:

"We must be alert to religious persecution wherever it exists, not only under atheistic communism but in areas commonly termed Christian."

The general secretary of the American Baptist Convention, who is vice chairman of the National Council's Department of Religious Liberty, said one of the prime purposes of the letter to the Confederation is to inform "the people of our own freedom-loving nation" of the situation in the South American republic.

The message of support sent to the Confederation over the signature of Bishop William C. Martin, president of the National Council, urged consideration of the effect the Colombian persecution may have upon the peaceful cooperation of the peoples of the Western Hemisphere. It said in part:

"We hold that the State must guard all groups, both minority and majority, against legal disabilities on account of religious belief. The people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others.

"We regret that you have been placed in a position of tension as loyal citizens of your nation by the regulations of your government," the letter continued. "We wish (our fellow countrymen) to know of your distress and your loyalty, of your restraint and patience under severe trial. We wish them to consider the effect of such a situation on the solidarity and peaceful cooperation of the peoples of the Western Hemisphere," it added.

The Council pointed out that the repressive measure further "contravenes the principles of religious liberty maintained by most governments" outside the Communist sphere and supported by most authoritative religious voices, Roman Catholic as well as Protestant and Eastern Orthodox.

Pope Pius XII was cited in the letter as having only recently stressed, in a statement to a group of Italian jurists, that a state may find it justifiable not "to impede error" (e.g., what the Roman Catholics regard as the "errors" of Protestantism), if such suppression conflicts with "a higher and broader good." On that occasion the Pope, whose statement was widely reported in the Roman Catholic press, declared one such higher and broader good is to be found in the presently developing international community whose "norm" should be a regulation that "the exercise of their own beliefs and religious and ethical practices will be permitted to citizens of every member state, insofar as these do not run contrary to penal laws of the states . . ."

The Council noted that the Pope refers to himself as being for the Roman Catholic statesman in the Roman Catholic state, the only one "competent to speak in the last instance on such vital questions. . . ." And the Pontiff advises Roman Catholic statesmen to seek the judgment of the Church before taking measures to "suppress error."

The Colombian action highlighted the January session of the Council's homeless General Board which met for the first time in the Carnegie Endowment International Center in the shadow of the United Nations. On the previous evening the denominational leaders and executive staff of the Council joined in honoring Bishop Martin at a dinner at Christ Church, Methodist, marking his return from Korea as the spiritual emissary of the Council's 35,000,000 Christians to the GIs and chaplains.

Reporting on his recent 26-day tour of Korea and Japan, Bishop Martin said that the men and women of the armed forces he met "reflect not only the strength and intensity of religious interest in their homeland . . . but they display so clearly their own spiritual yearnings."

The National Council president cited proof of this impressive religious interest among service men and women he met. "Out of their own pay," he said, "our men are building churches and schools for the Koreans, and are maintaining orphanages, clinics and other agencies of mercy. It was inspiring to see the enthusiasm they put into building their own chapels—no two of which were alike—chapels which were often crowded beyond capacity with many standing on the outside."

Bishop Martin took special note of the "high degree of success" with which the principle of non-segregation of races is being carried out in the armed services. "I inquired of chaplains and commanding officers," he said, "and every report was favorable. Some day, all over America, by the grace of God, we shall be as Christian with respect to race relations in other areas of our national life, as we are in the armed services. When this is done we will have taken out of the hands of the Communists the club they have used extensively to hammer our American democracy on four continents, and in the islands of the sea," he declared.

During the business session of the following day, the Council also:

Approved calling a National Conference on Protestant Social Welfare, in Cleveland, O., Nov. 1-4, 1955.

Authorized the Council's special Committee on Maintenance of American Freedom to appear at Congres-

(*Continued on page* 24)

At the Crossroads of the Orient

By Leslie R. Kreps

A CROWDED altar during the service of receiving new members is one of the surest signs that a church is reaching out to meet the spiritual needs of a community. As Rev. Galen E. Russell read the names of sixty new members on November 29, 1953, it was evident that Tokyo Union Church was answering a spiritual need. Something new is happening in this English-speaking community at the "Crossroads of the Orient."

Ten nationalities and as many denominations were represented in the incoming group. Diplomats, such as the Canadian Ambassador Robert Mayhew and his wife, were included. Missionaries from a variety of backgrounds became members. They receive the strength for their tasks that comes from free and easy worship in their native tongue. Business men and their families were joining Tokyo Union Church, making it their church home while they are away from home. As a Chinese business man confided to the pastor, "I've been trying to go it alone for a year and a half and found it doesn't work."

Though coming from divergent backgrounds, the group had several essential things in common. They were all more at home in the English language than in Japanese. All accepted the simple, non-creedal Covenant of the Church, agreeing to live in fellowship with the Church's members, stressing the leadership of Christ. It was only fitting that they should come from varying walks of life; the congregation they were joining was a cross section of the heterogeneous foreign community of Tokyo, including Americans from the United States and Canada, Englishmen, Filipinos, Swiss, Germans, Koreans, Chinese, and Japanese.

The foreign community, in a cosmopolitan world center such as Tokyo, is highly mobile. Tokyo Union Church faces a far greater challenge continually to seek new members than does the average church in the United States. Periodic Visitation Evangelism is the answer that has been developed.

During 1953 two such periods of visitation brought in a harvest of 120 members. Since prospective members may live anywhere within a radius of ten miles of the church, along any of the thousands of unnamed streets and alleys of Tokyo, the problems of organizing visitation evangelism for Union Church are tremendous. The 45 laymen taking part in these visitations soon learned to find even the most out-of-the-way places, depending heavily on the friendly guidance to be had at every neighborhood police box.

Laymen calling upon their neighbors here are able to witness in a telling way. Chairman of the Official Board, Howard L. Haag put the matter tersely when he said to a prominent layman, "You may complain all you want to about the infiltration of communists within our society. Yet you haven't a leg to stand on unless you are in your church pew on Sunday taking your stand for Christianity."

For the first 50 years of its history the Church was without a permanent building or, except for two brief periods, a regular pastor. Meetings were held in the homes of its members, most of whom were missionaries.

In April, 1930, having overcome many problems, the Church's devoted congregation was able to dedicate its handsome Gothic building. This edifice is located in the heart of one of Tokyo's finest residential sections near the entrance of the famous Meiji Shrine. With a church home the congregation expanded to include more members of the business and diplomatic community.

The new church building also permitted the development of a more complete Sunday School program. Probably the best known people today who received their early religious training in the Union Church Sunday School are movie stars Olivia de Haviland and Joan Fontaine who grew up in Tokyo.

It was during the regular Sunday service on December 8, 1941, that news arrived which spelled the end of church worship for five long years. Soon after, the government confiscated the building, assigning it to the Salvation Army whose headquarters were needed for other purposes.

Shortly before the end of the war, on May 25, the building was engulfed in a raging inferno following a B-29 bombing raid. For many years the charred superstructure stood as a battered tombstone, a memorial to the 20,000 citizens of Tokyo who perished on the boulevard in front of the church as they sought to flee the destruction.

The first missionaries to return had

Chairman of the Board, Howard Haag, pledges his support to pastor Galen Russell as the campaign of visitation evangelism gets under way at the Tokyo Union Church.

neither the time nor the resources to begin the tremendous job of restoration. But as the number of English-speaking people in the Tokyo area increased, the need for the type of service offered by the Church in pre-war years became more urgent. Without waiting for a building, a congregation was formed in 1947. They met in the chapel of Aoyama Gakuin University during the next four years.

By 1949 the congregation felt ready to tackle the task of restoration. In a two-year period over $75,000 was raised. The hearty response to the fund raising campaign showed that the need for a restored Union Church was widely felt. Though many people worked long and hard for the church's restoration, the leadership of Dr. Darley Downs,

field secretary of the Interboard Committee for Christian Work in Japan, and Rev. Laton Holmgren, now with the American Bible Society's New York Office, was especially valuable during this critical period.

The restored building was dedicated in November, 1951. The congregation gathered to thank God for what had been done. But hardly had the first flush of enthusiasm died away before they began to think of the future. They had a more fitting sanctuary for worship. They had a more adequate place to hear inspiring messages from some of the world leaders in Christendom. But could the Church meet the challenge of an enlarged English-speaking community that had expanded seven fold, without a full-time pastor?

After much searching for the proper person the congregation unanimously voted to extend a call to Rev. Galen E. Russell of Southport, Connecticut, in June, 1952. The pastor, his wife and two sons arrived in October.

Pastor Russell brought to the Church 22 years of successful pastoral service in New York State and New England. A graduate of Union Theological Seminary, New York, he also has a Master's Degree from Columbia University. He came highly recommended by scores of friends who had watched his leadership bear fruit wherever he has served. Pastor Russell's first year in Tokyo has added to his splendid reputation.

(Above) reconstructed Tokyo Union Church at Christmastime, 1953. (Left) looking toward the front from the burned-out interior, before reconstruction started in 1950.

Mrs. Russell has made an enviable record in her own right, being well known as a speaker and leader in the United Council of Church Women both in the state and national organizations. During the past year she has been elected president of the Tokyo Council of Church Women.

One of the first changes made by the new pastor was an 11 a.m. service of worship. Whereas four o'clock is the best hour for missionaries who serve in Japanese churches, the morning hour is preferred by members of the business community. Today both services are equally well attended.

A popular activity of the congregation is the monthly old-fashioned coffee hour. On the second Sunday of the month, following the afternoon service, the whole congregation adjourns to the Community Hall for refreshments. Here

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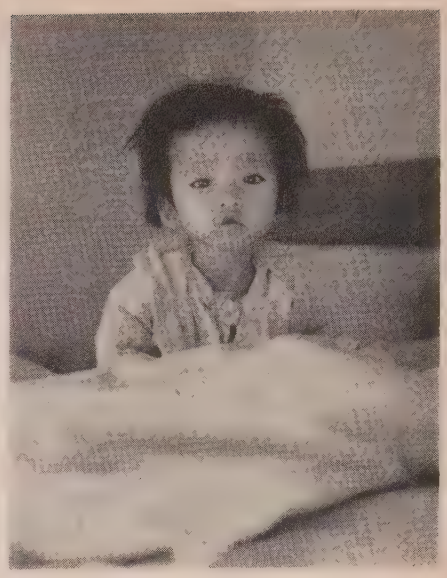
Mrs. Sichida, a church school teacher, listens to a question from a primary student.

Most Abundantly Blessed of Nations

"One Great Hour of Sharing" Is Call to American Christians to Aid Stricken Peoples of Many Lands



MAJOR Protestant and Eastern Orthodox churches in America will be asked for more than $8,000,000 in cash for 1954 programs of relief and reconstruction in overseas areas of need.

This was announced by Harper Sibley, Chairman of Church World Service, in launching the 1954 United Appeal for Relief and Reconstruction, the sixth annual cooperative appeal of the denominations working together under the sponsorship of the Central Department of Church World Service of the National Council of Churches.

Korea, Germany and Austria, Yugoslavia, India, Pakistan and the Near East are major areas to be covered by the 1954 united appeal.

In these areas emergency relief (food, shelter, clothing, medicine) is desperately needed to relieve suffering among the homeless and the destitute, while rehabilitation and reconstruction programs are vital to restoration of spiritual and physical sufficiency.

High point in the 1954 united appeal will be the "One Great Hour of Sharing" observances with special services in thousands of American churches on Sunday, March 28, when special relief offerings will be made.

Millions of churchgoers will join in this concerted outpouring of American friendship and compassion for the desperately distressed in other lands. In 1953, the churches contributed in excess of $7,000,000 in support of programs for overseas relief and reconstruction.

"Both as Christians and as Americans, fortunate citizens of this happiest and most abundantly blessed of nations," Mr. Sibley said, "we have a particular stewardship, a God-given duty to aid to the fullest extent our resources will permit our homeless and hungry brethren in other lands who, by accident of birth, have been plunged into suffering and distress in the aftermath of war, the wake of disaster and the spread of famine and starvation."

Reviewing conditions in overseas areas, many of which he visited personally within the last twelve months, Mr. Sibley declared:

"In Korea alone, at least 9,000,000 people, both refugees and others — men, women and children — are in desperate need. With no established means of livelihood, they exist in improvised shacks of straw and mud, discarded army tents, waste wood and iron. At least 400,000 are widows, 100,000 are orphans, many of them roaming the countryside hungry and homeless.

"Destitute war widows and their families need special care, as do crippled and ailing Korean war veterans, and young girls and widows on the streets. All need clothing, food, shelter, medicine, and continuing programs of rehabilitation.

"In Europe, streams of hungry refugees from behind the Iron Curtain still make their way daily to the free European countries without possessions — often without clothing — hopeless unless they can be helped to find new homes locally or in other countries, including the U.S.A. These are only the latest arrivals among Europe's more than 11,000,000 uprooted people, some of whom have been in camps for over six years. The situation is most acute in Germany, Austria, Trieste and Greece.

"Six successive years of drought and semi-starvation in India have left their mark on millions. They are praying for good spring rains to assure the crops they were finally able to plant last fall. Even with good crops, the ravages of the years of drought will be hard to repair. Food supplies, medicines, vitamins are vital in many sections of India and, likewise, in Pakistan.

"In the Near East, the desperate Arab refugee situation continues. With no basic solution thus far found to ease their condition, nearly a million people exist from day to day on meager doles, barely keeping alive in makeshift shelters.

"In Hongkong, more than 300,000 destitute refugees live in crude huts improvised on steep hillsides, with no hope of employment to provide them sufficient food or clothing. Further augmenting their desperate situation was the Christmas night fire which left 70,000 of them without even this poor shelter."

Director of the 1954 United Appeal is Dr. Wynn C. Fairfield, Executive Di-

(*Continued on page* 26)

"The little boy who wouldn't smile" — poster boy for the 1952 "One Great Hour of Sharing," as he looks three years after he was rescued from death by starvation and exposure. He is leading his companions at Bo Yook Won Orphanage in a Christmas song.

German Visitors Find U.S. Laymen Are Busy People

By BEATA MUELLER

COMPARED to Europeans, Americans are more active as church members and more public in their displays of religious belief.

These were two of the observations made by two German visitors, a gray-haired pastor and a young jurist, who spent three months in the U. S. visiting churches, schools, farms, factories and community, civic, farm and labor organizations.

The "public" aspect of religion here amazed Dr. Joachim Weskott, young assistant judge of the municipal courts. He cited the Bibles found in hotel rooms and pullman cars, — "and people reading them." he added — and religious advertising ranging from four-color posters in big city busses and subways to home-made signs along rural roads.

"In your country," he told an interviewer, "when a man wants to say something about his religion, he is likely to put up a sign with his thoughts on it."

Pastor Wilhelm Becker, who is director of an adult education center in the Ruhr district, was most impressed by the activity of U. S. laymen and women.

"The big job for American churches," he said, "is to find jobs for all their laymen who are willing to work. In Germany," he explained, "we still have a pastor's church. Our job is to make the laymen active."

Pastor Becker and Dr. Weskott are two of a group of six German visitors, here under the U. S. State Department's cultural exchange program. Arrangements for the six, pastors and laymen, were made by the National Council's Department of the Church and Economic Life.

All six, it was explained by Rev. Cameron Hall, director of the department, are tied to the Evangelical Academies, the German layman's movement that has developed since the end of World War II. Mr. Hall described the academies as adult education centers making a creative effort to relate the Christian faith to the political, social and economic problems of the individual.

Dr. Weskott (left) and Pastor Becker look in the window of the Episcopal Bookstore in New York. They were much impressed by the quality of American religious books.

Dr. Weskott was an officer in the German air force in World War II, was captured in North Africa in 1941, and spent most of the war years studying law in a POW camp in Canada. He got his law degree finally from Marburg University in Germany, with a dissertation on "Freedom of Conscience."

In addition to being an assistant judge in the municipal courts in the city of Kassell, he is a member of the advisory council of the Evangelical Academy at Hofgeismer, a town some 15 miles away. He also leads one of the academy's 16 "house-groups" which meet twice a month for what Dr. Weskott describes as "theological discussions of everyday problems."

The groups vary in membership: his has a large number of "intellectuals," he says; about half of the group are lawyers, doctors and teachers.

Pastor Becker for 23 years served as pastor of a local church, until the Nazis had him ousted from his pastorate. Today he is director of the Evangelical Academy in Hemer, in the steel and coal district of the Ruhr.

Pastor Becker's institute in Hemer is one of two residential institutes that make up the Evangelical Academy of Rheinland-Westphal, the largest state in West Germany.

Since the movement began after World War II, Pastor Becker says, there have grown up 16 of these academies — including four in the East Zone.

"Here is one place in the East Zone where there is free discussion," Pastor Becker says. "I am surprised the Communists permit these academies to continue. Even so, the academy leaders are always in danger of imprisonment," he adds.

The unique thing about the academies, he believes, is that for the first time in German church life, the laymen "talk back" to the preacher.

"It is a partnership," he says. "Not just the pastor preaching and the parish silent, but both together discussing the Gospel. We learn, and they learn also."

From Bible study and discussion, he explains, the laymen learn how their religious faith can help answer the problems of their workaday lives. And from these discussions, the ministers are learning what problems their people face in daily life.

Most important of all the academy projects, Pastor Becker believes, is their work with trade union leaders — and with management representatives.

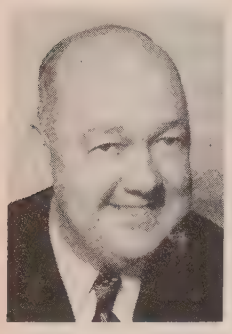
Traditionally, he explains, there has been a cleavage between the churches, which were largely conservative in membership and leadership, and the trade unionists, who were mainly socialist and anti-religious.

The first and most difficult step, he said, was for the academies to bring the trade union leaders to talk about their problems.

(*Continued on page* 22)

Council Personalities

Dr. Glenn W. Moore, chairman of the Council's Central Department of Field Administration, is a top administrative officer of the Presbyterian Church, U.S.A. who has devoted two decades to administrative leadership in the Church.



MOORE

Dr. Moore currently serves as secretary of the Presbyterian General Council—a post to which he was elected in 1951. The General Council is responsible for coordinating the spiritual, financial and promotional activities of the Presbyterian denomination, and determining the long-range strategy of the Church.

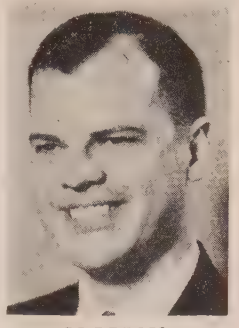
As chairman of the National Council's field administration department, Dr. Moore furnishes guidance for a Council unit which works to strengthen the cooperative work of the churches at the community, county and state level. The field administration department operates a continuous program of counselling and advisory services to the nation's 929 city, county and state councils of churches; and cooperates with nearly 2,000 councils of church women and some 2,000 local ministers' associations.

Dr. Moore serves in several other capacities within the National Council: he is chairman of the Personnel Committee, a member of the General Board, the General Assembly, and the division assembly of Christian Life and Work. In 1950 he was a voting member of the Council's constituting convention at Cleveland.

Prior to his present office with the Presbyterian General Council, Dr. Moore headed a Presbyterian program of church extension in Southern California, coordinating the work of a number of church boards and agencies. In the area administered by Dr. Moore, 42 new churches were organized between 1940 and 1951. Previously, Dr. Moore had been executive secretary of the Presbytery of Los Angeles for five years. From 1925 to 1930 he served as assistant pastor and later pastor of First Presbyterian Church in Vallejo, Calif., and for the following five years as university pastor at the University of California in Los Angeles, under the Presbyterian Board of Christian Education.

Born in Missoula, Mont., Dr. Moore holds degrees from Occidental College and San Francisco Theological Seminary. He and Mrs. Moore and their two children live in Summit, N. J.

Dr. Elmer G. Million, director of the Council's new Department of the Ministry, is a young man who has worked as a high school teacher, pastor, college instructor, Kentucky mountain missionary, pyrometer technician, dock hand, hospital corpsman, youth minister, and audio-visual expert.



MILLION

Born in Kentucky "hill country," as he says, in 1921, he spent the first five years of his life in Mt. Carmel, Ky., then moved to the Blue Grass region. His grade school education took place in the traditional one-room schoolhouse, and like many American farm boys he was endlessly busy with farm chores and the Future Farmers of America organization. Like many other farm youths, too, he worked his way through college — with the help of several scholarships.

While attending Georgetown (Ky.) College, he was a biology instructor for two years, held a pastorate and did mission work in the Kentucky mountains in successive summers, conducted religious revivals and helped run daily vacation Bible schools. After college graduation he served for 18 months as pastor of a Baptist church in Clear Creek, Ky., taking a leave of absence for graduate study at the University of Mexico on a Rockefeller scholarship.

Returning to Kentucky, he taught high school biology in Lexington. In 1944 he entered Northern Baptist Theological Seminary in Chicago, working full time to support his studies — first as a pyrometer technician for the International Harvester Company, then as a dock hand for the Railway Express Company. Because Northern seminary "would not even countenance discussion of the implications of theoretical science," he transferred to the University of Chicago Divinity School. "My draft board celebrated this transfer by inviting me to enter the armed forces," he recalls.

After 15 months in the Navy Hospital Corps, he finished up a Ph.D. degree at the University of Chicago while directing youth work at a Baptist church in a Chicago suburb.

In 1949 Dr. Million was appointed field representative for the International Council of Religious Education's Department of Audio-Visual and Radio Education. Two years later he became associate director of the department. Since October, 1953, he has directed the National Council's Department of the Ministry, which recruits young people for church vocations.

Dr. Million's hobbies are reading, historical research and athletics.

As assistant director of the Council's Broadcasting and Film Commission, *Mr. Wesley B. Goodman* helps administer religious radio-TV and film production and distribution in behalf of the 30 Protestant and Eastern Orthodox communions cooperating through the National Council.

GOODMAN

Before assuming this post, in 1952, Mr. Goodman was for a year assistant to the director of the Broadcasting and Film Commission, specializing in radio and TV production. He produced the television network show *Frontiers of Faith,* and the radio network programs *National Radio Pulpit, Faith in Our Time* and *National Vespers.*

Mr. Goodman first entered the field of religious radio in 1938, as radio production manager for the Federal Council of Churches. In 1948 he was appointed executive secretary of the Federal Council's Department of Religious Radio, and the following year became production associate for the newly-formed Protestant Radio Commission—now part of the Broadcasting and Film unit of the National Council.

Born in Pittsburgh, Pa., in 1900, Mr. Goodman first entered the arena of show business at the age of 17, when he and three other young men competed as a vocal quartet in an amateur contest at the old Majestic Theatre in Brooklyn, N. Y. To their great surprise they won a two-year contract on the vaudeville circuit. After this experience Mr. Goodman temporarily put aside show business to go into traffic management and communications in New York City. But the birth of radio changed his mind and he shelved traffic management to become assistant program director for NBC, in 1926. He also entered New York's City College as an evening student, but, as he expresses it, "soap chips and jingles got the best of me," and he quit college to devote all his energies to radio. During the next 12 years he directed a variety of radio programs, as well as some "live" road shows and summer stock, then joined the staff of the Federal Council of Churches.

Outlook

Trouble in Colombia

THE National Council of the Churches of Christ in the U. S. A. has sent a letter to a similar body, the Evangelical Confederation of Colombia, as reported more fully elsewhere in this issue of OUTLOOK.

Colombia considers itself a "Catholic State." Since 1902, by successive agreements with the Vatican, it has designated certain areas as Missions Territories. It is in these that local authorities were instructed, last September, to apply strictly what the government now says has always been the law, embodied in those agreements, namely the exclusion of religious activities other than Roman Catholic.

The Evangelical Confederation is able to refute this position, citing such facts as the following: Protestant ministers have had the same legal permits, enjoyed the same opportunities, and exercised the same vocation in these territories as in other parts of Colombia, building here more than a score of churches. Two of the strongest Protestant communities in Colombia have developed on two islands in the Missions Territories, where they are reported to have become the dominant group.

The statement of Pope Pius XII, made last December to a group of Italian jurists, would seem to have an important bearing on the Colombia situation. He would induce the "Catholic statesman" in the "Catholic State" to adopt a broader perspective than the one hitherto commonly employed in countries predominantly Roman Catholic, particularly Spain, Italy and several South American republics. That traditional view has been confined within national boundaries embracing an assumedly homogeneous Roman Catholic population.

The Pope, we believe, is saying to the "Catholic statesman" in such a situation as that in Colombia that it is not enough for him to consider his rights and duties with regard to the preservation of the "Catholic" faith of his fellow-citizens. He must also consider the character and the interests of the essentially new kind of international community which is now coming into being. Pope Pius goes to some length in describing the relations between nations that form a part of this community and can yet retain their essential sovereignty. The growth of the international community, he asserts, is so important that its pluralistic constituency must be accepted for the present even by Roman Catholics who regard all dissent as error. Some would see in this new papal strategy a turning away from the nostalgic longing for medieval Europe, a facing toward the larger modern world.

A vigorous debate has been going on for some time in Roman Catholic circles as to what is true doctrine with regard to church-state relations and toleration of dissent. The Spanish prelates and their traditional doctrine, strongly supported by Cardinal Ottaviani of the Sacred Congregation in Rome, have found formidable opposition in certain lay and Jesuit circles, both in central Europe and in this country. Those who have followed this debate even casually will not miss the significance of the Pope's two-fold charge to the "Catholic statesman": look at the interests of the entire international community; seek the judgment of the head of his Church.

We call attention to the fact that the letter regarding Colombia does not ask our government to exercise diplomatic pressures. It does point to the probable effect of such repressive measures as are reported from Colombia on inter-American relations.

It does not attempt to assess or apportion blame for the losses of life and property reported. That would require a calm and objective study under impartial auspices.

The situation reported from Colombia has been developing over a period of several years. The National Council now, for the first time, calls it to the attention of its constituency in a public protest which is also a pledge of sympathy and of prayer. The effectiveness of protest and prayer will be in direct proportion to the intensity and the intelligence of the constituency's concern.

New Answers to Old Problems

THERE have been no end of barbed taunts leveled against institutionalized movements. Most of the jibes are more or less deserved. Institutions tend to lose the capacity for self-criticism. Institutions do become ingrown and conservative. The promoter and the press-relations expert do in time come to play an important role.

Christian education in this country has become a highly institutionalized endeavor. This is obvious to any person who considers the vast amounts of money invested in curricula and publishing ventures, to anyone who enumerates the people employed, to anyone who reviews the complex and highly specialized programs of work, to any outsider who tries to master the professional *patois*.

Certainly no one who comes to Cincinnati this month for the annual meetings of Christian educators can escape the overpowering realization that Protestant Christian education within the scope of the National Council's Division of Christian Education has become a highly complex, not to say intricate, endeavor.

Sometimes it is difficult to see where the free, prophetic spirit fits into the machinery. Doubts arise from time to time as to whether the composite result is not of necessity a timid, watered down, irresolute consensus.

There are heartening signs, however, that American Protestant Christian education is not taking itself for granted. Self-criticism and thoughtful appraisal in denominational circles is one of our most conspicuous landmarks. A dozen or more denominations have within the past eight years conducted significant curriculum transformations. In several instances they have been revolutions. Administrative reorganizations have produced more effective provisions for work in seven or eight communions. The implications of new

theological trends and new educational philosophies have been resolutely faced. Community programs have been refashioned to meet today's needs.

A penetrating analysis has been made of youth work in local churches, seeking to answer the question, What makes an effective youth program?" Many pre-conceived ideas and ungrounded assumptions are already out the window as a result. Others seem to be on their way.

The whole program and budget of the Commission on General Christian Education is under thoughtful review by a committee headed by Dr. Harry Thomas Stock. No previous assumptions are being allowed to stand unexamined. The whole program of weekday religious education is being restudied. This summer at Conference Point, Wis., a group of denominational religious education leaders, augmented by other church specialists, examined carefully the educational program of the local church, seeking to learn how the church might more effectively perform its educational task in an age of television, mass housing, migrating populations and a dozen other assorted social and cultural revolutions. The Commission on Christian Higher Education is busy putting the finishing touches on its book, expected to be of large influence in the years to come, examining the nature of the Christian college. The place of audio-visual services within the Division is receiving attention from the administrative officers of the Division, seeking to relate their review with the work of a comprehensive National Council committee, headed by Dr. Richard Hoiland.

These studies, of course, will not produce totally new answers. On the contrary, thorough review may confirm the adequacy of plans laid in earlier days. That is not the point, however. The important observation is that here is a movement involving thousands of persons, and a Division in the National Council with a large and diverse program which is not content with unexamined inheritances.

Some of the probing is significant research, some of it carried on with the assistance of the Central Department of Research and Survey. Other examinations are more properly designated by more modest titles. But all the endeavors seem to be characterized by a common restlessness and discontent with traditional answers, and by a realization that new occasions teach new duties.

Is not this attitude of honest questioning a mood which lies at the very heart of Protestantism? So it seems to many. Some institutions, some religious institutions, may exist without thoughtful appraisal and penetrating analysis. Protestantism cannot. For when it loses its capacity for ruthless self-criticism it has lost a precious inheritance and a sacred trust.

Christian education is big business. When you see it spread out before you as at Cincinnati, it is an impressive institution. But there are signs, and they are heartening signs, that this far from moribund movement is able to ask itself significant questions, and to adjust to unexpected answers. Such an attitude of youthful flexibility is the best possible guarantee of future usefulness to the churches and to their people.

Twentieth Century Architecture

A DECIDEDLY "new look" is beginning to characterize American church architecture. The November issue of *Construction News* from Seattle has six pages given over to "Northwest Church Architecture." From San Francisco and Los Angeles comes *Architect and Engineer* for December with over seventeen pages devoted to "Churches in the Modern Mood" depicting "the comforts and advantages learned from modern science and invention, and the lessons learned and practised by architects' free use of their skills and arts in a field too long bound by unyielding tradition."

Down in Knoxville, Tennessee, at the opening of this year the Bureau of Church Building of the Council and the Church Architectural Guild of America held a joint annual meeting. Out of the addresses, forums and exhibits there clearly emerged the conviction that religious architecture is at last coming out from some four hundred years "of struggle through the sterile and circumscribing influence of the Renaissance and the blind alleys of revivalism" and that "architecture has at last found a certain emotional quality in the drama of scientific progress." The beginning is not without its radical features. It is here.

Best of all the worthy expressions of this "new look" in religious architecture stem from real religious conviction. At least some of our architectural schools and universities are concerned about the place of religious faith in this undertaking. It was religion which inspired man to his noblest work in art, music, literature, and architecture. It is as much in the current resurgence of religious faith as in the technical skills of the architect that we find our hope for this new architecture. Great religious architecture will grow out of the religious faith of the architect and will have for its frame of reference the philosophy of Christian architecture rather than the limited subjective feelings of the individual architect. Such a background will produce creations whose cleanness of line, honesty in the use of materials available to us today, and whose intellectual, emotional, and aesthetic appeal will rebuke forever the bizarre, publicity-seeking creations of little minds circumscribed by engineers' formulae rather than stretched out in humble effort to provide adequate surroundings in which to worship Almighty God.

Many pastors and laymen who have been concerned for the spiritual well-being of our men and women in the armed forces will be reassured by Bishop Martin's report that they took their religious faith with them and are living by it. And all those who yearned to spend Christmas with their sons and daughters will be grateful that the president of the National Council served as their emissary and carried greetings to them in Japan and Korea.

The CHURCHES WORKING TOGETHER

Ask Action On Housing "Evils"

An open letter to New York City's new mayor from the Protestant Council of the City of New York requests immediate action to end "deplorable housing conditions in our city." Maintaining that present public housing developments are inadequate to arrest the spread of slums, the letter urges two specific points of action: an inspection system to preserve housing units "in a declining state of repair" as livable housing, and a rehabilitation program to reclaim housing units "which have not yet deteriorated beyond the point of rehabilitation."

"Unless these steps are taken," the letter declares, "our slums will continue to increase to the point where no program of public or private housing could cope with the problem."

The message names current housing "evils" in New York City as non-enforcement of existing laws, inadequate inspection, overcrowding and illegal occupancy.

"Our concern is from the point of view of public health, safety and morals," the letter adds. "Crime, juvenile delinquency, diseased bodies, broken spirits, even death, are in a great many instances the direct product of bad housing."

Local Church Women Councils Prepare for Action

More than 500 top officers of local councils of church women throughout the nation are attending a six-week series of study seminars in New York City, aimed at developing leadership skills, in carrying out the church women's programs on regional and community levels. Programs and projects to implement them range from better race relations to world missions. The seminar series, which started Jan. 14, will wind up the last week in February.

The series of meetings, first of their kind, are seen as a major step towards implementing the findings and resolutions of the United Church Women's national assembly of last October.

Uppermost among the topics discussed at the first meetings — for state council presidents, secretaries and finance officers — were the methods of relating political and social issues and spiritual emphases to state and local memberships. Political issues discussed included the proposed Bricker amendment to the U. S. constitution, disarmament, the United Nations, segregation in schools and American freedoms.

Frame Social Action Guide

Protestant spokesmen in New York State, in their dealings with the Legislature, are for the first time being guided by a basic statement of principles widely approved by church groups throughout the state. Framed by the Legislative Committee of the New York State Council of Churches, the statement declares the churches' position on matters ranging from child labor to gambling.

In the policy declaration the church council went on record in favor of legislation that would remove exploitation of child labor on farms and in industry, extend health and housing benefits to farm labor migrants and wipe out labor-hiring abuses affecting them, enlarge the chaplain service in state-operated mental hospitals and prisons, curb widespread liquor consumption as a menace to home and community.

The council also reaffirmed its long-standing opposition to discrimination based on race, religion or national origin; favored strengthening domestic relations laws to help preserve "the sanctity of marriage and home"; opposed attempts to ease gambling restrictions; opposed capital punishment and urged sound laws to rehabilitate youthful lawbreakers. As in the past, the Legislative Committee will continue to meet weekly and voice its position in weekly statements addressed to constituent local councils, church associations and conferences, as well as to legislators.

Southern Councils Ask Cooperation With Supreme Court on School Issue

At its first annual convention last month the Texas Council of Churches adopted a resolution calling on all Protestants in Texas to "accept" whatever ruling the U. S. Supreme Court makes on racial segregation in the public schools. The statement also urged Protestants to "help insure to every person his fullest rights and opportunities as an American and as a child of God."

At the same time, the Virginia Council of Churches asked that "whatever adjustments should be necessary" in Virginia when the Supreme Court decision on school segregation is issued, be made "in accordance with Christian principles." The church council's Department of Christian Social Relations urged local communities to set up interracial committees "to discuss the matter and to prepare their communities to accept adjustments in a Christian spirit."

Request State Commission on Aging

The executive board of the Colorado Council of Churches has voted to ask the governor and state legislature to establish a Commission on the Aging. In a bulletin sent to members of Protestant churches throughout the state, the council pointed out that problems of the aging are growing and that the Colorado old age pension and a proposal for old peoples' homes are not the entire answer. The church council has suggested that the proposed Commission on the Aging should undertake a census of old people in the state, and a study of their employment and recreational problems.

Student Survey Concluded

A survey among students at the University of Buffalo (N.Y.), conducted by the Council of Churches of Buffalo and Erie County, has revealed that upper class college students tend to be more liberal in their thinking about religion than they were as freshmen.

Rev. George E. Crandall, director of the College Work Department of the church council and supervisor of the survey, said that scores of certainty of belief in religious concepts of upper classmen average considerably lower than those of freshmen. While some college students lose the certainty of the orthodox religious beliefs of their early youth, he remarked, many students strengthen their faith by gaining a better understanding of what they do believe about religion.

Youth Service Adopted

The Detroit Council of Churches has adopted Church Youth Service in Detroit as a council unit. Church Youth Service, a ministry to boys and girls who come under the care of the Juvenile Court, formerly was an agency of the Episcopal Diocese of Michigan, and is supported in part by United Community Services.

City Council Hears Bishop Oxnam

At its annual meeting last month, the Wilmington (Del.) Council of Churches heard Methodist Bishop G. Bromley Oxnam decry those who "create hysteria for political advantage."

And Now They Have Milk In Puerto Rico

By Louisa R. Shotwell

ON THE sultry third of August in 1953, National Council missionary Ellis Plyler, en route from a stateside visit with relatives in Ohio, stopped in New York just long enough to tell C B S Dwight Cook's Guest Book radio listeners about his work with rural pastors and their people in Puerto Rico.

Two thousand miles to the southwest, in a lonely hotel room in Kansas City, Thurl Metzger dropped a quarter in the slot of his bedside radio, twirled the dial, and heard Mr. Plyler tell how he lends goats from his three-acre demonstration farm to rural pastors, who in turn parcel them out to church members for breeding purposes.

"Why do they need goats in Puerto Rico?" asked Mr. Cook.

The island's stony slopes offer meager pasturage for cattle, Mr. Plyler explained, with the result that to many Puerto Ricans fresh milk isn't even a luxury; it's unknown. Even powdered milk costs money, which is not plentiful when your average family income is three hundred dollars a year. The result is a serious vitamin deficiency in the Puerto Rican diet. Goat's milk could be the answer.

A week later, down in Puerto Rico a letter arrived, forwarded by C B S, on stationery headed "Heifer Project, Inc."

"Please send me details of your goat project," wrote Mr. Metzger. "I am interested." Details were duly supplied.

Three weeks went by and a second letter came indicating cautiously that "Heifer Project, Inc." might have a few surplus goats for Puerto Rico. They had been slated for Egypt, but complications had arisen. Could Mr. Plyler use them? If so, how many? An air mail reply made it clear that if Heifer Project, Inc. could spare any number of goats, up to six, they would receive a cordial welcome in Puerto Rico.

The next communication was succinct and staggering. "Cable shipping instructions," it read, "for your six hundred goats."

Now, six goats are one thing; handling six hundred is something else again. Mr. Plyler consulted mission and government leaders on the island. How about it? Could they administer six hundred goats? All agreed that they could and would. Mr. Ramon Colon Torres, Secretary of Agriculture, appointed Edgardo Blanco of the Production and Marketing Division to negotiate for the shipments.

The first plane load of 94 goats left Columbia, Missouri by Riddle Air Lines on December fifteenth. On December 28th a second load picked up 42 more in Asheville, North Carolina and arrived in San Juan with 132. The third load brought 152 all the way from Los Angeles, making a total of 378 to date.

Church leaders and government agents together planned the distribution of the goats to serve the maximum number of people. Eighty went all over the island to "Second Unit" rural schools — voca-

tional junior high schools — to establish a breeding program for adjoining communities under the direction and care of the agricultural teacher in each school. The offspring will be used for Future Farmer projects.

The Land Authority placed five bucks and thirty-five does on the Cerro Gordo farm for production purposes to obtain goats to distribute to needy families resettled under the Land Authority Act.

Ten Saanen does went to the Congregational Christian Rural Life Project at Yuquiyú to set up a breeding station in a community of small acreage farms.

Some were sold for forty dollars apiece — the average per capita transportation cost — to farmers, who mobbed the distribution barn.

"The demand for goats has reached a new high," writes Mr. Plyler. "The pastors send me letters every day asking for goats for their church members. This project has given the economy of the island a major boost."

With every goat was given some hay and written instructions for acclimating the animals to their new environment. Coming from seven states — Virginia, North Carolina, Pennsylvania, Ohio, Missouri, California, and Oregon — they represent some of the finest herds in the United States. Each doe will produce four to five quarts of milk a day. The Puerto Rican Department of Agriculture plans a follow-up program of periodic blood-testing and counseling on goat care.

Church groups and service clubs all over the United States donated funds for purchasing the goats. The Illinois Junior Chamber of Commerce was a major contributor. "Heifer Project, Inc.," of which Thurl Metzger, who starred on the radio in Kansas City last August, is the Executive Secretary, has chalked up an impressive record of livestock shipments to needy spots in 29 countries around the world: since 1944, 6600 head of cattle, 5500 goats, 400 pigs, 40 horses, 135,000 baby chicks, and 216,000 hatching eggs. The work is guided and directed by the Brethren Service Commission, with the cooperation of the Evangelical and Reformed Church, the American Baptist Home Mission Society, the Mennonite Central Committee, the Methodist Committee for Overseas Relief, the Department of Social Welfare of the United Christian Missionary Society (Disciples of Christ), and the Rural Life Association. Through World Day of Prayer offerings on the first Friday in Lent, church women contribute to Mr. Plyler's rural work, which set the spark for the Puerto Rican goat project.

The other day Secretary of Agriculture Torres received a letter from Rosa Hernandez, thirteen-year-old ninth grader in the little Puerto Rican community of Saint Just.

"Would a goat from the United States cost me more than a hundred dollars?" she wrote. "My mother is sick, and the doctor says she must drink goat's milk every day."

The next day a Nubian doe was delivered to the Hernandez household. Ellis Plyler's demonstration farm is less than a mile away. He has promised Rosa to counsel her on goat management.

Ross Takes Office

On Feb. 1 Dr. Roy G. Ross took office as the general secretary of the National Council of Churches as Dr. Samuel G. Cavert retired. Dr. Roswell P. Barnes became the associate succeeding Dr. Ross. Dr. Cavert, will be honored for his years of service at a dinner, by the Council's General Board, in March.

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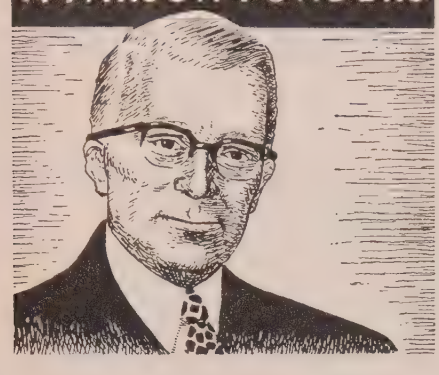

Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal to common sense.

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"More than a Business — an Institution"

German Visitors

(Continued from page 15)

The second step was to invite the managers and owners to the academies. This, he adds, was easier, because the managers were accustomed to thinking of the churches as conservative.

The third step was to bring the two groups together, to discuss their problems and conflicts in the Christian context of the academies.

After observing labor relations in plants and meetings in the U. S., Pastor Becker said he felt that in Germany there were fewer strikes, but more friction between labor and management.

Lectures — usually by laymen — and discussions at the evangelical academies and their house-meeting groups, have included such business and professional strata as nurses, salesmen and women, masters of ceremonies, and football players.

"Commercialism in sport is a problem in Germany as well as in the U. S.," comments Dr. Weskott.

Among other groups are "old and retired people," the young judge adds, "to help them see that they still have a task in life."

The academies are also working with fraternal societies. The Masons, who were banned by the Nazis, are now rebuilding their order — "and we want to help them rebuild in the best possible way," notes Pastor Becker.

Besides lectures and discussions, the academies often sponsor plays, music or movies followed by audience discussion of the program, often with the author, composer or performers taking part in the discussion.

At the Hemer academy, an affiliated professional acting group often performs plays by T. S. Eliot, Thornton Wilder, and other playwrights, and discusses them with the audience afterwards. "A new kind of preaching," Pastor Becker calls it.

The Hofgeismer academy usually sponsors plays and movies in a nearby public auditorium. "It's easier to get people to a theatre than a church sometimes," Dr. Weskott comments wryly.

One of the characteristics of the academy movement is that many of those who take part in the program are not active churchgoers.

In addition, says Dr. Weskott, the academies are doing research into some problems that concern all the German people.

Some of these are the problem of rearmament, the question of newly-granted equal rights for women, and the problem of responsibility for the Hitler government.

"We need an insight into our own

(Continued on page 23)

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German Visitors

(*Continued from page 22*)

past," Dr. Weskott comments on the discussions about Hitler.

"Whether we like it or not, it's part of our history," he adds. "We can't solve the problem by just saying 'We didn't know what was happening.' "

Germany's theologians and seminary professors have been impressed by and really grateful for the questions and answers that come out of these public discussions.

"This is a research job we can't do in our seminaries," one top theologian explained to Pastor Becker. "We are truly grateful for the academies' help."

The academies are also responsible for arranging the program of the Kirchentag, the great laymen's celebration which brings together hundreds of thousands of German church people, from East and West, every year.

The Kirchentag, the two visitors explained, has dealt so far largely with very general discussions about religion and its relation to politics.

In this country, the German visitors were much impressed by the Cleveland Conference on the Churches and World Order, and the "earnestness and responsibility with which your delegates dealt with actual problems of public life."

The German visitors were also impressed by the great investment Americans have made in education, in private universities, endowments, and "wonderful libraries."

One major difference in education, Pastor Becker said, is that in Germany it is aimed at individual learning and scholarship, while in the U. S. it also includes education for democracy.

"Your system of democracy shows through," he said, "even in the smallest neighborhood meeting or rural discussion group. It is very impressive."

Two other things the visitors wanted to stress: the gratitude of German church people to church people in the U. S. who sent aid after World War II; and the need for patience in the effort to build a united Europe.

"The difficulties in Europe are great," Dr. Weskott said. "A united Europe will come sometime, but not today or tomorrow. Americans should be patient."

The other four visitors here under the aegis of the Department of the Church and Economic Life included a sociologist, a high school teacher, a church executive, and a labor-management specialist from the churches.

Dr. Gerhard Heilfurth, of Friedewald, a sociologist, directs the only federal Evangelical Academy, the academy at Friedewald which has a program related entirely to labor and management groups.

(*Continued on page 24*)

YOUR CHURCH—
and its fund-raising potential

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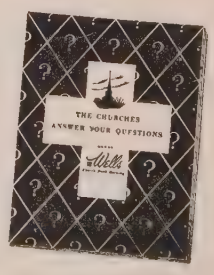

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German Visitors

(*Continued from page 23*)

Dr. Johannes Orzschig, of Norden-Ostfriesland, teaches at the Ulrichsgymnasium, Norden and is a lay member of the Circle of Friends of the Hermannsburg Evangelical Academy. He recently presented a paper at the circle's monthly meeting on "The Right of the Citizen to Oppose the Totalitarian State."

Pastor Johannes Schulze, of Hannover, director of the Inner Mission, Lutheran Church of Hannover, is chairman of the executive board of the evangelical academy in that city.

Pastor Jörg Simpfendörfer, of Bad Boll, is an industrial specialist on the staff of the Bad Boll Evangelical Academy and manages the Protestant Action Committee for Labour Questions.

General Board

(*Continued from page 11*)

sional hearings on revising investigative procedures of government agencies dealing with subversion.

Approved a recommendation that the Council take the lead, in full cooperation with member denominations, in locating a suitable permanent headquarters.

As its final action, the Board decided to hold its next business meeting at Marble Collegiate Church, New York, on March 17. The meeting will be preceded the day before by a board dinner honoring Dr. Samuel McCrea Cavert, retiring general secretary of the Council, for his 35 years of selfless service to the church cooperative movement.

Elected by the General Board to National Council staff positions were: Dr. Howard W. Yoder, Methodist missionary in Latin America, to become executive secretary of the Committee on Cooperation in Latin America, Division of Foreign Missions, effective May 1, 1954; Dr. Bruce W. Jarvis, former Methodist medical missionary to China and India, to become staff physician of the Associated Missions Medical Office, Division of Foreign Missions, effective at once; Prof J. Carter Swaim of Western Theological Seminary, Pittsburgh, Pa. to be executive director of the Department of the English Bible, Division of Christian Education, effective Aug. 1 or earlier; and Mr. Alexander Ferguson, at present visual education director for the Congregational Christian Churches, to become director of films of the Broadcasting and Film Commission.

For the weeks before
Easter

Carrying daily devotions for the entire Lenten season, the March-April number of The Upper Room will help millions of people the world over to experience, this year, a more spiritual Easter.

In family altars, in church groups and for individuals, The Upper Room will deepen the meaning of this holy season.

You are invited to join in this world-wide Christian fellowship and make full use of this rich spiritual guidance for the days and weeks leading up to Easter.

Send your order now for the March-April number. In lots of 10 or more to one address, the price is only 5 cents per copy, postpaid. Single copies, 10 cents each. Individual yearly subscriptions (6 bi-monthly issues) 50 cents; two years, $1.00.

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"New Look" in Church Building

AMERICAN church architecture is acquiring a "new look" in an era of building that dwarfs anything in the past.

This is the news that comes from the annual Joint National Conference on Church Architecture which attracted more church architects and church leaders than any previous session.

Spurred by increasing demands for edifices that retain a worshipful atmosphere and at the same time accommodate the needs of a 20th Century church program, architects are turning their backs on traditional Gothic and Colonial styles in which they were schooled.

A hundred-year era in which the Gothic spire has been exalted as the "trademark" of Christian architectural style is coming to an end as architects turn to contemporary design functionally superior and utilizing new building materials of the plastic age.

"Improved techniques and the growing acceptance of 20th Century designing are rapidly bringing to the American continent a new, fresh and vigorous architectural expression worthy of the current resurgence of religious interest," declared Dr. C. Harry Atkinson, director of the National Council's Bureau of Church Building and Architecture.

He acknowledged that the "new look" tends to be "cold" and "angular" but that the importance of form and beauty as adjuncts to worship has been stressed in most of the hundreds of churches he has visited.

Dr. Atkinson, who is concluding his first year as successor to the late Elbert M. Conover as director of the Bureau, said that 1954 probably will be the greatest year in the history of church building. He estimated that the dollar volume would exceed $500,000,000, compared with a government estimate of $473,000,000 in 1953. Many denominations are engaged in multi-million-dollar building fund campaigns.

The joint conference which attracted nearly 200 to Knoxville was sponsored by the Bureau and the Church Architectural Guild of America.

Architects agreed with church leaders concerning the current trend by giving their annual awards virtually exclusively to contemporary designs for churches. Gothic was not represented in the top awards.

The Guild re-elected Dr. Arland A. Dirlam, Boston architect, as president, and at the closing banquet made the first Elbert M. Conover Award for distinguished contribution to church design.

The "living memorial" to Dr. Conover was given to a man who never designed a church—Dr. Luther D. Reed, president emeritus of Lutheran Theological Seminary of Philadelphia.

In a long teaching career at the Seminary Dr. Reed, now in his 81st year, instilled in the future pastors of the United Lutheran Church an appreciation of church design emphasizing the beauty and traditions of Christian worship. He taught liturgics and art for 34 years, including the years he served as president of the Seminary.

The 1955 joint conference will be held in New York City, February 23-25.

At the Crossroads

(*Continued from page* 13)

in a relaxed atmosphere the members and friends exchange greetings, learn about each other's families, and find a vital fellowship that stimulates and satisfies their needs.

As in pre-war days, Christian Education is a vital part of the Church program. A Christian experience through education is carried on by a devoted staff of teachers, both at the regular Sunday School hour at 9:30 each Sunday morning and in addition at primary and kindergarten classes during the worship services.

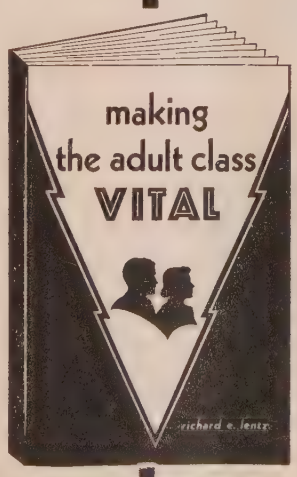
A Couples' Club meets monthly and is giving service to the whole congregation. A Men's Association has been formed, appealing primarily to the business and diplomatic community. So the congregation is rapidly reaching the point where it is serving all age groups.

The Tokyo Union Church is one of many around the world in which Americans far from home maintain their religious life. They are a special concern of the National Council of Churches and its Department of American Communities Overseas, headed by Dr. Robbins W. Barstow.

Making the Adult Class Vital

By RICHARD E. LENTZ

A New Study Book



Here is an illustrated practical study of the needs and program of the adult class discussing: what a church education committee or board of elders and deacons can do to effect better relationships between adult groups and the church . . . the 7 contributions of an adult class to its members . . . the community responsibility . . . various methods which adult groups may use in their educational program . . . concise purposes of adult study groups . . . requirements of good study materials for adults . . . activities and service projects which can make the adult group more vital . . . principles to use in determining the adult program . . . incentives to use in talking with qualified persons about assuming leadership in an adult group . . . suggestions for revitalizing meetings . . . concrete suggestions for permanent program development . . . etc. $1.00

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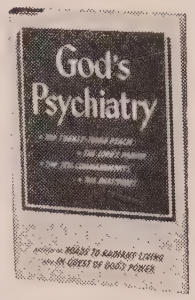

Author of *Roads to Radiant Living* and *In Quest of God's Power*

Here are remedies for the ills of mind and soul that beset us all on occasion. The overall treatment prescribed is one recommended by many psychiatrists—a return to the faith, to the same trust that David placed in the Good Shepherd in his hours of penitence, prayer and praise. Specific prescriptions of Scripture readings, meditations and prayer are precise, simple and effective, as Dr. Allen here testifies! **$2.00**

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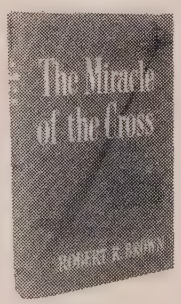
THE MIRACLE OF The CROSS

The Story of the Centurion

By ROBERT R. BROWN



This is the story of Calvary straight from an eyewitness, from Longinus, the centurion in charge of the Roman soldiers who put Him to death. Who could discuss with more authority the whole background, drama and aftermath of Calvary in the human soul? *The Miracle of the Cross* is not fiction, but Scripture-based devotional material filled with the inspiration of a deathless Christ and a questing humanity—a devotional book ideal for Lenten reading! **$1.50**

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Abundantly Blessed

(*Continued from page 14*)

rector of Church World Service, in which 36 denominations and communions cooperate in supporting the world-wide relief and reconstruction program for which the "One Great Hour of Sharing" appeal is made. The United Appeal is under the overall direction of a Planning Committee and its Administrative Committee, of which Dr. Reginald H. Helfferich, of the Evangelical and Reformed Church, and Rev. Arthur Joice, Presbyterian Church in the U.S.A., are respectively chairmen.

Members of the committees include Dr. C. O. Hawley, Disciples of Christ; Rev. Harl E. Russell, Church of the Brethren; Rev. R. Norris Wilson, Congregational Christian Churches; Rev. S. G. Ziegler, Evangelical United Brethren Church; Dr. Gaither P. Warfield, Methodist Committee on Overseas Relief; Rev. Rollin G. Shaffer, National Lutheran Council; Dr. Albert E. Kelly, United Presbyterian Church; Dr. Richard P. Mallery, Reformed Church in America; Rev. A. G. Matlock, Cumberland Presbyterian Church; and Mrs. Ethel Parsons, American Baptist Convention.

"Most of the denominations cooperating in Church World Service and in the 1954 United Appeal," Dr. Fairfield said, "will conduct individual appeals within their own fellowships, a large number of them in "One Great Hour of Sharing" observances on March 28. Some denominations are dedicating special Easter offerings to the relief and reconstruction cause.

"The funds will be used for individual programs of the denominations and for joint programs through Church World Service in which the churches cooperate to aid stricken peoples."

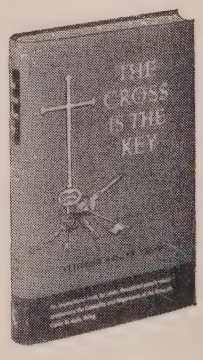
The following denominations, Dr. Fairfield said, are actively supporting the 1954 united appeal:

American Baptist Convention, American Evangelical Lutheran Church, American Lutheran Church, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational Christian Churches, Cumberland Presbyterian Church, Disciples of Christ, Evangelical and Reformed Church, Evangelical Lutheran Church, Evangelical United Brethren Church, Finnish Evangelical Lutheran Church (Suomi Synod), Lutheran Free Church, The Methodist Church, Moravian Church (Northern Province), Presbyterian Church in the U.S.A., Reformed Church in America, United Evangelical Lutheran Church, United Lutheran Church in America, and United Presbyterian Church of North America.

The Disciples of Christ raise their funds for relief and reconstruction purposes during the Week of Compassion, February 21-28, 1954; The Methodist Church, through the Week of Dedication, February 28-March 7, 1954; and the United Presbyterian Church supports the "One Great Hour of Sharing" appeal on Easter Sunday. The American Baptist Convention appeals for funds throughout the year.

Churches represented in Church World Service which support "One Great Hour of Sharing" programs but raise the bulk of their funds at times more consistent with their annual schedules include: Assemblies of God, Greek Orthodox Church of America, Presbyterian Church in the U.S., Protestant Episcopal Church, Religious Society of Friends (Five Years Meeting), Serbian Eastern Orthodox Church.

In Episcopal churches, contributions to The Presiding Bishop's Fund for World Relief are being received during the Lenten period (March 3-April 17).



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By Clifford Ansgar Nelson

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THE UNIVERSAL GOD, *Carl Hermann Voss*, editor, World Publishing Co., Cleveland, Ohio., $5.00.

SEX ETHICS AND THE KINSEY REPORT, *Seward Hiltner*, Association Press, New York, N. Y., $3.00.

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MEDITATIONS OF THE HEART, *Howard Thurman*, Harper & Bros., New York, N. Y., $2.75.

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THE PROTESTANT YEAR 1954, Christian Herald editors, Hawthorn Books, Inc., New York, N. Y., $2.95.

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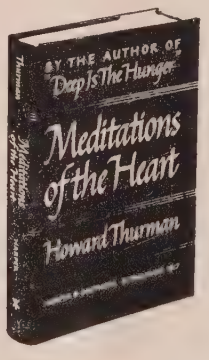

MEDITATIONS OF THE HEART

By Howard Thurman—This is a richly rewarding group of meditations by the author of the widely praised DEEP IS THE HUNGER. A work of unusual quality, it is ideal for personal devotional reading and invaluable for worship at home, for small groups and for church occasions. Ministers will also find here varied illustrative material. $2.75

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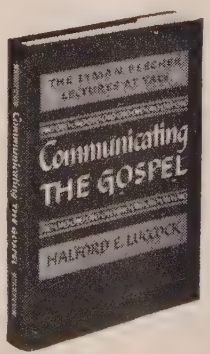

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BOOKS

The Household of God

By Lesslie Newbigin, Friendship Press, New York, $2.75.

It is an occasion for congratulation that through this book American Christians will become better acquainted with one of the most stimulating of the younger ecumenical leaders of our generation. In India Lesslie Newbigin is well known as one of the chief architects of the Church of South India, the most far-reaching example of unity which has yet been achieved. A young missionary of the Church of Scotland, he was one of the first bishops elected by the new united church.

Bishop Newbigin's central question is, "By what is the Church constituted?" or (to put the same thing in different words) "How are Christians incorporated in Christ?" His approach is from a positive Biblical background. He never makes a major point without buttressing it in Scripture, not by an easy citing of proof texts but by a penetration into the whole viewpoint of the Bible.

The question about the essence of the Church is usually answered in one of two ways. The classical Protestant answer is that "hearing and believing the Gospel" is the heart of the matter. The Catholic answer is that the fundamental thing is "participation — especially sacramentally — in the life of the historic and continuous Christian community." Bishop Newbigin analyzes the valid element in each of these views but puts the discussion on a new track by pointing out that there is a *third* view which must be taken into account which is too often ignored, viz., that the essential and constitutive element in the Church is "receiving and abiding in the Holy Spirit."

This third type acknowledges the significance both of faith in the Word and of the historic Christian community, but lays even more emphasis on the immediate experience of the Holy Spirit. To this third type of churchmanship Bishop Newbigin finds it difficult to give a satisfactory name, but for want of a better one he calls it "the Pentecostal." He pleads for a new and creative synthesis of the three views instead of the usual procedure of defending one view to the exclusion of the others.

The South India bishop also stresses the "eschatological perspective" of the Church. Americans to whom the word eschatology conjures up ideas of a premillennial and visible return of Christ to earth will be interested to discover that to others it means something quite different. To Bishop Newbigin it means an avowal of the final triumph of Christ at the end of history. The Church is an "eschatological community" in the sense that it lives in the expectation of this fulfillment. It is also, he insists, a missionary community, witnessing to Christ throughout the whole world, and the final consummation of God's purpose awaits the Church's obedient discharge of its world mission.

As a theological guide to current discussions of the Church this is an invaluable book. It is especially timely because one of the important sub-topics for the Assembly of the World Council at Evanston next August is "The Unity of the Church and Our Disunity as Christians." Part of Bishop Newbigin's book is also a direct contribution to the Assembly's central theme of the Christian hope. His thinking on this subject is especially relevant because he has served since 1951 as chairman of the special commission of Christian scholars that has drafted the preparatory report for Evanston on the Christian hope.

—Samuel McCrea Cavert

Great Ideas of the Bible, Vol. I

By Ryllis Goslin Lynip, Harper & Brothers, New York, $2.75.

The Bible is old, but its ideas are ever young. Because it contains essential truths which are vitally needed today, but must be understood before they can be incorporated into our lives, *Great Ideas of the Bible* is aimed at showing how applicable they are to modern living. Its purpose is to "bring the great ideas of the Bible forward and plant them firmly in the middle of the twentieth century as a challenge to modern youth."

Mrs. Lynip has dealt with three main themes: *The Nature of God and Man, The Meaning of Right and Wrong* and *The Ideas of Jesus.*

The many Biblical selections come from the Moffatt translation, because of its vivid and appealing language, and are arranged by ideas, this arrangement being considered most suitable for modern readers. Mrs. Lynip explains these passages in terms of life today, making it clear that ancient findings of truth and modern ideas and discoveries are closely related.

A second volume, to be completed within a year, will deal with other themes, starting with faith as the great spiritual adventure.

Great Ideas of the Bible is written for young people, but its appeal is not confined to them — all ages will enjoy and benefit from it.

—Mary E. Hillman

Ambassador's Report

By Chester Bowles. Harper & Bros., New York; $4.00.

It is a fundamental conviction of Chester Bowles that we in America who view things Asian should "listen objectively and with humility and try to understand." He went to India to do just that. He has written this book to help those who have not been in India to do just that.

The book deals very largely with India's immediate past. He disposes of the "Rise and Fall of the British Empire" in twelve pages, which may not be entirely appreciated by friends in England, but they should appreciate one sentence: "The British people have often achieved greatness, but never were they greater than in the time and manner of their leaving India, Pakistan, Burma and Ceylon."

Mr. Bowles' departure from India was occasioned by the Republican victory in the elections. His disappointment at having to leave the work which was so close to his heart must have been acute. But the book gains stature in that it contains not one word of unkindly criticism of those on the opposite side of the political fence.

This book is very readable. The doings of "Steb" (Mrs. Bowles), and the children Cynthia, Sally and Sam, and the yellow kitten run through the book in a playful obligato that is amusing but very meaningful for the main purpose of the author.

The essential facts of the last decade in India are recounted with clarity. One is at liberty to disagree at any point with the views of Mr. Bowles, but it will be immensely to the advantage of both India and America if millions of Americans read this book.

—Raymond A. Dudley

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Church Women in the Scheme of Things

By Mossie Allman Wyker. Bethany Press, St. Louis, Mo., $2.00.

Mrs. Wyker, president of the National Council's Department of United Church Women, has written a lively little book on different aspects of women's work in the church. She draws on many sources to show the opportunities and the disabilities of women in church work. Particularly interesting are some of the quotations from earlier periods which make vivid the change in attitudes which has taken place in the last half century. Thus in 1905 the president of the College of the Bible, Lexington, Ky., noted in his Annual Report that there were five women students. He added that by the time they had *"studied the Scriptures with us they will learn that women are not to be preachers."* But the College's present attitude is to *"recommend women to the local churches for ordination as readily as we would men."*

"Great progress is being made" in the opportunities for women in policy-making boards. But the fact still remains that "church women across the nation today, both dedicated and trained, are not being used by the churches to the limit of their ability at policy-making levels."

Mrs. Wyker, who is herself an ordained minister of the Disciples of Christ, notes that it is often women who object to women ministers or to increased prestige and salaries for women executives. A number of striking statements by leading theologians and denominational executives are presented. A lengthy statement, dated 1886 opposing the idea that women could speak in public, presents much the same arguments that are heard today against women ministers.

Many aspects of the work of local councils of church women and of the Department of United Church Women are described briefly. There are "at least four areas," Mrs. Wyker comments, where United Church Women are making significant contributions:

"First: their program, with all of its ramifications, is one of the strongest forces in pulling the churches together. . . .

"Second: United Church Women work tirelessly for great worthy secular causes such as United Nations and Point Four programs. . . .

"In the third place: United Church Women have supported major efforts in behalf of world understanding and brotherhood. . . .

"In the fourth place, the resources of United Church Women have been used for world understanding among women."

Mrs. Rosa Page Welch, a noted Negro soprano singer, was sent in 1953 to mission stations around the world as an "ambassador of goodwill." The story of her visit to the Congo is a thrilling one.

The real struggle for church women is "to enlist every church woman as a Christian minister within her own realm of domestic, occupational and civic responsibility."

—Inez M. Cavert

Social Work Year Book

Edited by Russell H. Kurtz. American Association of Social Workers, New York, $6.00.

The Social Work Year Book 1954 is to social workers what the *Yearbook of American Churches* is to religious workers. It is eagerly sought as a reference

(*Continued on page* 30)

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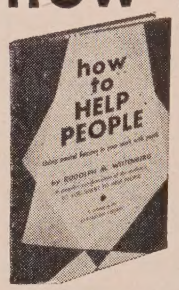

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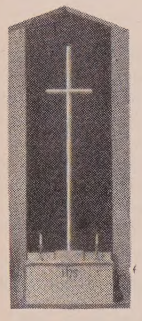

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BOOKS

(*Continued from page* 29)

book in the social welfare area by librarians, clergymen, social workers, students, social scientists, writers. This completely revised edition is the first to be published since 1951, although formerly it had been issued every two years.

The volume is edited by Russel H. Kurtz, who also edited six earlier issues, those of 1937-1947 inclusive. The Year Book is published by the American Association of Social Workers, assisted by representatives from the several professional associations and the social work field at large.

The book is in two parts. Part One contains 72 topical articles written by outstanding authorities, two of them being National Council staff members. Dr. F. Ernest Johnson wrote an analytical, interpretative article on "Protestant Social Welfare" and Dr. Benson Y. Landis a descriptive, informative article, "Rural Social Programs." Dr. Landis is also a member of the Advisory Committee in charge of planning the Yearbook. There are many articles in this section, each with a bibliography attached, which will be of special interest to those in church work.

Part Two consists of a directory section, listing 520 national and international agencies, reporting for each the name and address, name of the principal officer, statement of purpose and activities, and related information. Among those listed are the National Council of Churches, the Church Conference of Social Work, the Christian Social Welfare Associates and many Denominational Welfare Boards. Many of these are listed for the first time.

A list of periodicals with names and addresses of publishers appears in the appendix alphabetically. This contains the name of the newest National Council publication, *Christian Social Welfare.*

The Year Book is an invaluable reference volume for professional and lay workers interested in recent developments in social security, mental health, civil liberties, juvenile delinquency, youth services and other fields of activity in governmental, sectarian, and voluntary social work.

—Catherine Lee Wahlstrom

New Hearts — New Faces

By Emory Ross, in collaboration with Gene Phillips. Published for American Leprosy Missions, Inc., by Friendship Press, New York. Cloth, $2.00; Paper, $1.25.

Emory Ross could only have written this fascinating book because he had become familiar with leprosy through long years in Africa, first in Liberia, then in the Congo, where he served with the Disciples of Christ. After travelling through Europe, Africa, and the Near East, to observe leprosy colonies, and to confer with leprologists, missionaries, and with colonial government officials, he returned to America to become an officer of the Leprosy Missions. Miss Phillips shares the interest of Dr. Ross and shows her interest and skill by editing the *Leprosy Missions Digest.*

Here is the charming story of Luti, the young African girl with the face all twisted, who responded to the doctor's suggestion that she be given some of the new medicine to test, "You can give me poison, if you wish, for it matters little what is done to me now."

Months later, when the treatment had taken effect, the doctor asked, "Well, Luti, what do you think of your new face? And Luti replied, her eyes shining, "Ah, doctor, I do have a new face. And it is truly a miracle. But I also have something more — a new heart — and that is the miracle of Jesus Christ." Over in Garkida, Nigeria, there is a wonderfully successful Happy Village. Here you will find a vast number and diversity of tribes represented, forty-two different African tribes, each with its own dialect and customs, yet living and working together happily. Truly their faces and lives become radiant, as they find their hearts transformed. Truly, for the first time, their hearts are gladly lifted towards tomorrow.

—Edward H. Hume, M.D.

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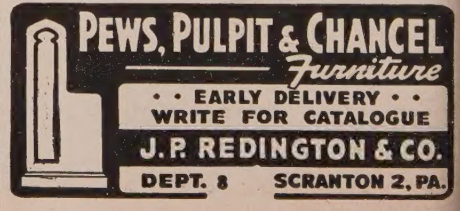

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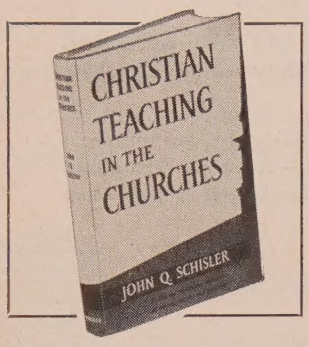

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